

19
THE FIRST
BLAST OF THE
TRUMPET AGAINST
THE MONSTROUS
regiment of
women.



Veritas temporis
filia.

M. D. LVIII.

the last years of Mary

THE FIRST

BLAST OF THE

WOMAN

OF THE

WOMAN

WOMAN



Various reports

and

M. D. LXXXIII

By the author of 'The First Blast of the Trumpet Against the Monks of the Order of St. Benedict'

THE KINGDOME

APPERTAINETH

TO OVR
God.



Vonder it is, that amongst
so many pregnant wittes as
the Ile of greate Britanny
hath produced, so many god-
lie and zelous preachers as England
did somtime norishe, and amongst so
many learned and men of graue iudge-
ment, as this day by Iesabel are exiled,
none is found so stowte of courage, so
faithfull to God, nor louing to their na-
tiue countrie, that they dare admonishe
the inhabitantes of that Ile how abo-
minable before God, is the Empire or
Rule of a wicked woman, yea of a
traiteresse and bastard. And what may
a people or nation left destitute of a
lawfull head, do by the authoritie of
Goddes worde in electing and appoin-
ting common rulers and magistrates.
That Ile (alas) for the contempt and
horrible abuse of Goddes mercies of-

Negligence of watchmen.

The diligence of the olde prophetes of God.

fred, and for the shamefull reuolting to Satan frome Christ Iesus, and frome his Gospell ones professed, doth iustlie merite to be left in the handes of their own counsel, and so to come to cōfusion and bondage of strangiers. But yet I feare that this vniuersall negligēce of such as somtimes were esteemed watchmen, shall rather aggrauate our former ingratitude, then excuse this our vniuersall and vngodlie silence, in so weightie a mater. We se our countrie set furthe for a pray to foreine nations, we heare the blood of our brethren, the mēbres of Christ Iesus most cruellie to be shed, and the monstruous empire of a cruell woman (the secrete counsel of God excepted) we knowe to be the onlie occasion of all these miseries: and yet with silence we passe the time as thogh the mater did nothinge appertein to vs. But the cōtrarie examples of the auncient prophetes moue me to doubt of this our fact. For Israel did vniuersalie decline frome God by embrasing idolatrie ynder Ieroboam.

roboam. In whiche they did continue *1. Reg. 12*
 euen vnto the destruction of their com-
 mon welthe. And Iuda withe Ierusa-
 lem did followe the vile superstition
 and open iniquitie of Samaria. But *Ezech. 16.*
 yet ceased not the prophetes of God
 to admonishe the one and the other:
 Yea euen after that God had poured
 furthe his plagues vpon them. For Je-
 remie did write to the captiues in Baby-
 lon, and did correct their errors, plain-
 lie instructing them, who did remaine
 in the midst of that idolatrouse
 nation. Ezechiel frome the midst
 of his brethren prisoners in Chaldea, *Ezech. 7,*
 did write his vision to those that were *8, 9.*
 in Ierusalem, and sharplie rebukinge
 their vices, assured them that they
 shuld not escape the vengeance of God
 by reason of their abominations com-
 mitted.

The same prophetes for comfort
 of the afflicted and chosen saintes of
 God, who did lie hyd amongst the re-
 probate of that age (as comonlie doth
 the corne amongst the chaffe) did pro-
 mote

God al-
 way had
 his people
 amongst
 the wic-
 ked, who
 neuer lac-
 ked their
 prophetes
 and tea-
 chers.

THE PREFACE.

Isaie 13.
Jerem. 46
Ezech. 36

*Examples
what tea-
chers
ought to do
in this
time.*

Ezech. 2.
Apoca. 6.

phencie and before speake the changes of kingdomes, the punishmentes of tyrannes, and the vengeance whiche God wold execute vpon the oppressors of his people. The same did Daniel and the rest of the prophetes euerie one in their season. By whose examples and by the plaine precept, which is geuen to Ezechiel, commanding him that he shall say to the wicked: Thou shalt die the death. We in this our miserable age are bounde to admonishe the world ad the tyrānes therof, of their sodeine destruction, to assure them, and to crie vnto them, whether they list to heare or not. That the blood of the saintes, which by them is shed, cōtinuallie crieth and craueth vengeance in the presence of the Lorde of hostes. And further it is our dutie to open the truthe reueled vnto vs, vnto the ignorant and blind world, vnlest that to our owne cōdemnation we list to wrap vp and hyde the talent committed to our charge. I am assured that God hath reueled to some in this our age, that it is more
then

then a mōstre in nature, that a woman shall reigne ād haue empire aboue man. And yet with vs all, there is suche silence, as if God therewith were nothing offended. The naturall man, ennemy to God shall fynd, I knowe, many causes why no suche doctrine ought to be published in these our dangerous dayes. First, for that it may seme to tend to sedition: secondarilye, it shal be dangerous not onlie to the writer or publisher, but also to all such as shall reade the writinges, or fauor this truth spoken: and last it shall not amend the chief offenders, partlie because it shall neuer come to their eares, and partlie because they will not be admonished in such cases. I answer, yf any of these be a sufficient reason that a truth knowne shalbe cōceled, then were the auncient prophetes of God very fooles, who did not better prouide for their owne quietnes, then to hafard their liues for rebuking of vices, and for the opening of such crimes, as were not knowne to the world. And Christ Iesus did iniurie to

Thre chief reasons, that do stay man from speaking the truth.

his Apostles, commāding them to preache repentance and remission of synnes in his name to euerie realme and nation. And Paule did not vnderstand his owne libertie, when he cried, wo be to me, if I preache not the Euangile. Yf feare, I say, of persecution, of sclander, or of any inconuenience before named might haue excused, ād discharged the seruantes of God, from plainlie rebuking the sinnes of the world, iuste cause had euerie one of them to haue ceased frome their office. For sodeinlie their doctrine was accused by termes of sedition, of newe learning, and of treason: persecution and vehement trouble did shortlie come vpon the professours with the preachers: kinges, princes and worldlie rulers did conspire against God and against his anoynted Christ Iesus. But what? Did any of these moue the prophetes and Apostles to faynt in their vocation? no. But by the resistance, whiche the deuill made to them by his suppostes, were they the more inflamed to publishe the truthe reueled vnto

1. Cor. 9.

Mat. 26.

Act. 18,

21.

Psalm. 2.

Act. 4.

vnto them and to witnesse with their blood, that greuous condemnation and Goddes heuie vengeance shuld folowe the proude contempt of graces offred. The fidelitie, bold courage, and cōstancie of those that are passed before vs, ought to pūoke vs to folowe their footsteppes, onles we loke for an other kingdom then Christ hath pūmised to such as perseuere in pūfession of his name to the end. Yf any think that the empire of women, is not of such importance, that for the suppressing of the same, any mā is bounde to hāfarde his life, I answer, that to suppress it, is in the hād of god alone. But to vtter the impietic and abomination of the same, I say, it is the dutie of euerie true messenger of God, to whome the truth is reueled in that behalfe. For the especiall dutie of Goddes messagers is to preache repentāce, to admonishe the offenders of their offenses, and to say to the wicked, thou shalt die the death, except thou repent. This, I trust, will no man denie to be the propre office of all Goddes messa-

It is necessarie for euerie mā to open the impietic, whiche he knoweth to hurt his cōmon welth.

*No man
can repēt
except he
knowe his
synne.*

gers to preache (as I haue said) repentance and remission of synnes. But neither of both can be done, except the conscience of the offenders be accused and conuicted of transgression. For howe shall any man repēt not knowing wher in he hath offended? And where no repentance is founde, there can be no entrie to grace. And therfore I say, that of necessitie it is, that this monstifefrouse empire of women, (which amongest all enormities, that this day do abound vpon the face of the hole earth, is most detestable and damnable) be openlie reueled and plainlie declared to the world, to the end that some may repent and be saued. And thus farre to the first sorte.

*The propertie
of
Goddess
truth.*

To such as thinke that it will be long before such doctrine come to the eares of the chief offenders, I answer that the veritie of God is of that nature, that at one time or at other, it will pourchace to it selfe audience. It is an odour and smell, that can not be suppressed, yea it is a trumpet that will sound in despite
of

of the aduersarie. It will compell the verie ennemies to their own cōfusion, to testifie and beare witnesse of it. For I finde that the prophecie and preaching of Heliseus was declared in the hall of the king of Syria by the seruantes and flatterers of the same wicked king, making mētion that Heliseus declared to the king of Israel, what so euer the said king of Syria spake in his most secret chamber. And the wonderful workes of Iesus Christ were notified to Herode, not in any greate praise or commendation of his doctrine, but rather to signifie that Christ called that tyranne a fox, and that he did no more regarde his authoritie then did Iohn the Baptist, whom Herode before had beheaded for the libertie of his tonge. But whether the bearers of the rumors and tidings were fauourers of Christ or flatterers of the tyranne, certein it is that the same, as well of Christes doctrine, as of his workes came to the eares of Herod: euen so may the sounde of our weake trumpet, by the support of

2. Reg. 6.

Mat. 14.

THE PREFACE.

Rom. I.

The ignorant multitude hath set vp the authority of women not knowinge the danger

some wynd (blowe it from the south or blowe it from the northe it is no matter) come to the eares of the chief offenders. But whether it do or not, yet dare we not cease to blowe as God will giue strength. For we are debtors to mo then to princes, to witte, to the multitude of our brethren, of whome, no doubt a greate number haue here to fore offended by error and ignorance, geuing their suffragies, consent and helpe to establishe women in their kingdoms and empires, not vnderstanding howe abominable, odious, and detestable is all such vsurped authoritie in the presence of God. And therefore must the truthe, be plainlie spoken, that the simple and rude multitude may be admonished.

And as concerning the danger, which may hereof insue, I am not altogether so brutishe and insensible, but that I haue laid mine accōpt what the finishinge of the worke may coste me for mine own parte. First, I am not ignorant howe difficile and dangerous it is to speake

speake against a cōmon error, especial- *A very*
 lie when that the ambitious mindes of *dāgerous*
 men and women are called to the obe- *thing to*
 dience of goddes simple cōmandemēt. *speake a-*
 For to the most parte of men, lafull *gainst*
 and godlie appeareth, what soeuer an- *olde errors*
 tiquitie hath receiued. And secondari-
 lie, I looke to haue mine aduersaries
 not onlie of the ignorant multitude,
 but also of the wise, politike, and quiet
 spirites of this worlde, so that as well
 shall suche as oght to mainteine the
 truth and veritie of God become en-
 emies to me in this case, as shall the
 princes and ambitious persons, who to
 mainteine their vniust tyrannie do al-
 wayes studie to suppress the same.
 And thus I am moste certeinlie persua-
 ded, that my labour shall not escape re-
 prehension of many. But because I re-
 membre that accomptes of the talentes
 receiued must be made to him, who ne-
 ther respecteth the multitude, nether
 yet approueth the wisdome, policie,
 peace, nor antiquitie, concluding or
 determining any thinge against his

Accōptes
will be
had of
Goddess
giftes.

T H E P R E F A C E.

*The cause
mouing
the au-
thor to
write.*

eternall will reueled to vs in his moſte
blessed worde, I am compelled to co-
uer myne eyes, and shut vp myne eares,
that I nether ſe the multitude, that ſhall
withſtand me in this mater, nether that
I ſhall heare the opprobries, nor conſi-
der the dangers, which I may incurre
for vttering the ſame. I ſhalbe called
fooliſhe, curious, deſpitefull, and a ſow-
er of ſedition: and one day parchance
(althogh now I be nameles) I may be
attainted of treason. But ſeing that im-
poſſible it is, but that ether I ſhall of-
fend God, dailie calling to my cōſci-
ence, that I ought to manifelt the veritie
known, or elles that I ſhall diſpleaſe
the worlde for doing the ſame, I haue
determined to obey God, not withſtan-
ding that the world ſhall rage therat. I
knowe that the world offended (by God
des permiſſion) may kill the bodie, but
Goddess maieltie offended, hath power
to puniſhe bodie and ſoule for euer.
His maieltie is offended, when that his
preceptes are cōtemned, and his threat-
ninges eſtemed to be of none effect.
And

And amongst his manifold preceptes geuen to his prophetes, and amongst his threatninges, none is more vehement, then is that, which is pronounced to Ezechiel in these wordes: *Ezech. 33.* Some of man, I haue appointed the a watchman to the house of Israel, that thou shuldest heare from my mouthe the worde, and that thou maist admonishe them plainlie, when I shall say to the wicked man: O wicked, thou shalt assuredlie die. Then if thou shalt not speake, that thou maist plainlie admonishe him, that he may leaue his wicked way, the wicked man shall die in his iniquitie, but his blood will I requier of thy hand. But and if thou shalt plainlie admonishe the wicked man, and yet he shall not turne from his way, such a one shall die in his iniquitie, but thou hast deliuered thy soule.

This precept, I say, with the threatening annexed, together with the rest, that is spoken in the same chapter, not to Ezechiel onlie, but to euerie one, whom God placeth whatchman ouer his peo-

*For the
Authors
name.*

ple and flocke, (and watchmen are they whose eyes he doth open, and whose conscience he pricketh to admonishe the vngodlie) compelleth me to vtter my conscience in this mater, notwithstanding that the hole worlde shuld be offended with me for so doing. Yf any wonder, why I do concele my name, let him be assured, that the feare of corporall punishment is nether the onlie, nether the chiefe cause. My purpose is thrise to blowe the trumpet in the same matter, if God so permitt: wise I intende to do it without name, but at the last blast, to take the blame vpon my selfe, that all others may be purged.

THE FIRST BLAST

TO AWAKE WOMEN

degenerate.

TO promote a woman to be-
are rule, superioritie, do-
minion or empire aboue a-
ny realme, nation, or citie, is
repugnāt to nature, cōtumelie to God,
a thing most contrarious to his reueled
will and approued ordināce, and final-
lie it is the subuersion of good order,
of all equitie and iustice.

In the probation of this proposition,
I will not be so curious, as to gather
what soeuer may amplifie, set furth, or
decoure the same, but I am purposed, e-
uen as I haue spoken my conscience in
most plaine ād fewe wordes, so to stād
content with a simple prooffe of euerie
membre, bringing in for my witnesse
Goddess ordinance in nature, his plaine
will reueled in his worde, and the min-
des of such as be moſte auncient amon-
gest godlie writers.

And first, where that I affirme the em-

AGAINST THE REGI-

pire of a woman to be a thing repugnāt to nature, I meane not onlie that God by the order of his creatiō hath spoiled woman of authoritie ād dominiō, but also that man hath seen, proued and pronounced iust causes why that it so shuld be. Mā, If say, in many other cases blind, doth in this behalfe see verie clearlie. For the causes be so manifest, that they can not be hid. For who can denie but it repugneth to nature, that the blind shal be appointed to leade and cōduct such as do see? That the weake, the sicke, and impotent persones shal norishe and kepe the hole and strong, and finallie, that the foolishhe, madde ād phrenetike shal gouerne the discrete, ād giue counfel to such as be sober of mind? And such be al women, cōpared vnto man in bearing of authoritie. For their sight in ciuile regiment, is but blindnes: their strength, weaknes: their counfel, foolishhenes: and iudgement, phrenesie, if it be rightlie considered.

*Causes
why wo-
men shuld
not haue
prema-
nēce ouer
men.*

*Private
examples*

I except such as God by singular pri-
uiledge, and for certein causes known
onlie

onlie to him selfe, hath exempted from the cōmon ranke of womē, and do speake of women as nature and experience do this day declare them. Nature I say, doth paynt them furthe to be weake, fraile, impaciet, feble and foolishe: and experience hath declared them to be vnconstant, variable, cruell and lacking the spirit of counsel and regimēt. And these notable faultes haue men in all ages espied in that kinde, for the whiche not onlie they haue remoued women from rule and authoritie, but also some haue thought that men subiect to the counsel or empire of their wyues were vnworthie of all publike office. For thus writeth Aristotle in the seconde of his Politikes: what difference shal we put, saith he, whether that women beare authoritie, or the husbandes that obey the empire of their wyues be appointed to be magistrates? For what in-
 flueth the one, must nedes folowe the other, to witte, iniustice, confusion and disorder. The same author further reasoneth, that the policie or regiment

do not breake the generall ordinance.

2. Politicorum Aristotelis.

A G A I N S T T H E R E G I -

of the Lacedemoniās (who other wayes
amongest the Grecians were moste ex-
cellent) was not worthie to be reputed
nor accompted amongest the nombre
of common welthes, that were well
gouerned, because the magistrates,
and rulers of the same were to muche
geuen to please and obey their wy-
ues. What wolde this writer (I pray
you) haue said to that realme or natiō,
where a woman sitteth crowned in par-
liament amongest the middest of men.
Oh fearefull and terrible are thy iud-
gements (o Lord) whiche thus hast
abased man for his iniquitie! I am assu-
redlie perswaded that if any of those
men, which illuminated onelie by the
light of nature, did see and pronounce
causes sufficient, why women ought not
to beare rule nor authoritie, shuld this
day liue ād see a woman sitting in iud-
gement, or riding frome parliament in
the middest of men, hauing the royall
crowne vpon her head, the sworde and
sceptre borne before her, in signe that
the administration of iustice was in her
power:

*Reade
Isaie the
thirde cha-
ptre.*

power: I am assuredlie perswaded, I say, that suche a sight shulde so astonishe them, that they shuld iudge the hole worlde to be transformed into Amazones, and that suche a metamorphosis and change was made of all the men of that countrie, as poetes do feyn was made of the companions of Vlisses, or at least, that albeit the owtwarde form of men remained, yet shuld they iudge that their hartes were changed frome the wisdome, vnderstanding, and courage of men, to the foolishhe fondnes and cowardise of women. Yea they further shuld pronounce, that where women reigne or be in authoritie, that there must nedes vanitie be preferred to vertue, ambition and pride to temperacie and modestie, and finallie, that auarice the mother of all mischefe must nedes deuour equitie and iustice. But lest that we shall seme to be of this opinion alone, let vs heare what others haue seen and decreed in this mater. In the rules of the lawe thus it is written: Women are remoued frome all ciuile and pu-

Amazones were monstrous women, that could not abide the regimen of men, and therefore killed their husbands. reade Iustine.

Arist. 2. Politic.

Lib. 50. de regulis iuris.

AGAINST THE REGI-

*what wo-
men may
not be.*

*3. 16. lib.
Digesto-
rum.*

*Ad Sena-
tus consul.
Velleiani*

*Lib. 3. de
postulatio-
ne, Tit. I.*

*Calphur-
nia.*

blike office, so that they nether may be iudges, nether may they occupie the place of the magistrate, nether yet may they be speakers for others. The same is repeted in the third and in the sex-
tenth bokes of the digestes: Where cer-
tein persones are forbidden, *Ne pro aliis po-
stulent*, that is, that they be no speakers
nor aduocates for others. And among
the rest are women forbidden, and this
cause is added, that they do not against
shamefastnes intermedle them selues
with the causes of others, nether yet
that women presume to vse the offices
due to men. The lawe in the same place
doth further declare, that a naturall
shamefastnes ought to be in womankind,
whiche most certeinlie she loseth, when
soeuer she taketh vpon her the office
and estate of mā. As in Calphurnia was
evidentlie declared, who hauing licēce
to speake before the senate, at lēgth be-
came so impudent and importune, that
by her babling she troubled the hole as-
semblie. And so gaue occasion that this
lawe was established.

In the

In the first booke of the digestes, it is pronounced that the condition of the woman in many cases is worse then of the man. As in iurisdiction (saith the lawe) in receiuing of cure and tuition, in adoption, in publike accusation, in delation, in all popular action, and in motherlie power, which she hath not vpon her owne sonnes. The lawe further will not permit, that the woman geue any thing to her husband, because it is against the nature of her kinde, being the inferiour mēbre to presume to geue any thing to her head. The lawe doth more ouer pronounce womankind to be most auaricious (which is a vice intolerable in those that shulde rule or minister iustice). And Aristotle, as before is touched, doth plainly affirme, that wher soeuer womē beare dominiō, there must nedes the people be disordred, liuinge and abounding in all intēperancie, geuen to pride, excesse, and vanitie. And finallie in the end, that they must nedes come to confusion and ruine.

Wold to god the exāples were not so ma

*De statu
hominum
Titul. 8.*

*Frome wo
mē power
is taken
away by
the Ciuile
lawe ouer
their own
children.*

*Dig. lib.
24. de do
natione
inter virū
& femi
nam.*

*women be
couetous,
therfore
vnnete
gouernors
Lib. 1. Di
gest. de le
gib. & se
natuscon.
Titul. 3.*

*Politic. 2.
England
and Scot
land be
ware.*

AGAINST THE REGI-

*Great im-
perfections
of women.*

*Romilda
the wife of
Gisulphus
betrayed
to Caca-
nus the
dukedome
of friaul
in Italie.*

*Iane queene
of Naples
haged her
husband.*

*Athalia,
4. Reg. II
Hirene,
Anton.
Sabell.*

*If the lesse
thinges be
denied to
wome, the
greater ca
not be gra
ted.*

nifest, to the further declaration of the imperfections of women, of their naturall weaknes, and inordinat appetites, I might adduce histories, prouing some women to haue died for sodein ioy, some for vnpaciencie to haue murthered them selues, some to haue burned with such inordinat lust, that for the quenching of the same, they haue betrayed to stragiers their countrie ad citie: and some to haue bene so desirous of dominion, that for the obteining of the same, they haue murthered the children of their owne sonnes. Yea ad some haue killed with crueltie their owne husbantes and children. But to me it is sufficient (because this parte of nature is not my moſte ſure foundation) to haue proued, that men illuminated onlie by the light of nature, haue ſeen and haue determined, that it is a thing moſte repugnant to nature, that women rule and gouerne ouer men. For thoſe that will not permit a woman to haue power ouer her owne ſonnes, will not permit her (I am aſſured) to haue rule

rule ouer a realme: and those that will not suffer her to speake in defense of those that be accused, nether that will admit her accusation intended against man, will not approue her, that she shal sit in iudgemēt crowned with the royall crowne, vsurping authoritie in the midst of men. But now to the second part of nature: In the whiche I include the reueled will and perfect ordinance of God, and against this parte of nature, I say, that it doth manifestlie repugne that any woman shal reigne or beare dominion ouer man. For God first by the order of his creation, and after by the curse and malediction pronounced against the woman, by the reason of her rebellion, hath pronounced the contrarie. First, I say, that woman in her greatest perfection, was made to serue and obey man, not to rule and cōmand him: As saint Paule doth reason in these wordes: Man is not of the woman but the womā of the man. And mā was not created for the cause of the woman, but the woman for the cause of man, and

*womā in
her grea-
test perfe-
ction was
made to
serue man
I. Cor. II.*

AGAINST THE REGI-

therfore ought the womā to haue a power vpo her head (that is a couerture in signe of subiectiō). Of whiche words it is plaine that the Apostle meaneth, that woman in her greatest perfection shuld haue knowen, that mā was Lord aboue her: and therfore that she shulde neuer

A good cōparifon.

haue pretēded any kind of superioritie aboue him, no more then do the angels aboue God the creator, or aboue Christ Iesus their head. So, I say, that in her greatest perfection woman was created to be subiect to man. But after her fall and rebellion cōmitted against God, there

A new necessity of womans subiectiō

was put vpon her a newe necessitie, and she was made subiect to man by the irreuocable sentēce of God, pronounced in these wordes: I will greatlie multiplie thy sorowe and thy cōception. With sorowe shalt thou beare thy children, and thy will shall be subiect to thy man: and he shal beare dominion ouer the. Here-

*womā by the senten-
ce of God,
subiect to
man.
Gene. 3.*

bie may such as altogether be not blinded plainlie see, that God, by his sentence, hath deiected all woman frome empire and dominion aboue man. For two

punish

punishmentes are laid vpon her, to witte, a dolor, anguise and payn, as oft as euer she shal be mother: and a subiectiō of her selfe, her appetites and will, to her husband, and to his will. Frome the former parte of this malediction can nether arte, nobilitie, policie, nor lawe made by man, deliuer womankind, but who soeuer atteineth to that honour to be mother, proueth in experience the effect and strength of goddes word. But (alas) ignorāce of God, ambition, and tyrannie haue studied to abolishe and destroy the secōd parte of Goddes punishment. For women are lifted vp to be heades ouer realmes, and to rule aboue men at their pleasure and appetites. But horrible is the vengeance, which is prepared for the one and for the other, for the promoters, and for the persones promoted, except they speedilie repent. For they shall be deiected from the glorie of the sonnes of God, to the sclauerie of the deuill, and to the tormēt that is prepared for all suche, as do exalte them selues against God. Against God cā nothing be more manifest, then that

The punishment of women vniustlie promoted and of their promoters.

AGAINST THE REGI-

Gene. 3.

a woman shall be exalted to reigne aboue man. For the cōtrarie sentēce hath he pronounced in these wordes : Thy will shall be subiect to thy husband, and he shall beare dominion ouer thee. As God shuld say : forasmuch as thou hast abused thy former condition, and because thy free will hath broght thy selfe and mankind into the bōdage of Satan, I therefore will bring thee in bondage to man. For where before, thy obedience shuld haue bene voluntarie, nowe it shall be by constreint and by necessitie : and that because thou hast deceiued thy man, thou shalt therefore be no longer maistresse ouer thine own appetites, ouer thine owne will nor desires. For in thee there is nether reason nor discretion, whiche be able to moderate thy affectiōs, and therefore they shall be subiect to the desire of thy mā. He shall be Lord and gouernour, not onlie ouer thy bodie, but euen ouer thy appetites and will. This sentence, I say, did God pronounce against *Hewa*, and her daughters, as the rest of the Scriptures

res doth euidentlie witnesse. So that no woman can euer presume to reigne aboue man, but the same she must nedes do in despite of God, and in contempt of his punishment and malediction.

Let all women take hede.

I am not ignorant, that the most part of men do vnderstand this malediction of the subiection of the wife to her husband, and of the dominion, which he beareth aboue her: but the holie ghost geueth to vs an other interpretation of this place, taking from all women all kinde of superioritie, authoritie and power ouer man, speaking as foloweth, by the mouth of saint Paule: I suffer not a woman to teache, nether yet to vsurpe authoritie aboue man. Here he nameth women in generall, excepting none, affirming that she may vsurpe authoritie aboue no man. And that he speaketh more plainlie, in an other place in these wordes: Let women kepe silence in the congregation, for it is not permitted to them to speake, but to be subiect as the lawe sayeth. These two testimonies of the holy ghost, be suffi-

Answer to an objection.

1. Tim. 2.

1. Cor. 14.

AGAINST THE REGI-

cient to proue what soeuer we haue affirmed before, ad to repress the inordinate pride of women, as also to correct the foolishnes of those that haue studied to exalt womē in authoritie aboue man, against God, and against his sentence pronounced. But that the same two places of the apostle may the better be vnderstand: it is to be noted, that in the latter, which is written in the first epistle to the Corinthians the 14. chapitre, before the apostle had permitted that all persones shuld prophecie one after an other: addinge this reason: that all may learne and all may receiue consolation. And lest that any might haue iudged, that amongst a rude multitude, and the pluralitie of speakers, manie, thinges litle to purpose might haue bene affirmed, or elles that some confusion might haue risen: he addeth, the spirites of the prophetes are subiect to the prophetes: As he shuld say, God shall alwayes raise vp some, to whome the veritie shalbe reueled, and vnto such ye shal geue place, albeit they
sit

fit in the lowest seates. And thus the apostle wold haue prophecyng an exercise to be free to the hole church, that euerie one shuld communicate with the cōgregation, what God had reueled to them, prouidinge that it were orderlie done. But frome this generall priuiledge he secludeth all woman, sayinge: let women kepe silence in the congregation. And why I pray you? was it because that the apostle thoght no womā to haue any knowledge? no he geueth an other reason, saying: let her be subiect as the lawe saith. In which wordes is first to be noted, that the apostle calleth this former sentence pronounced against womā a lawe, that is, the immutable decree of God, who by his owne voice hath subiected her to one mēbre of the cōgregatiō, that is to her husbād. wherupon the holie ghost concludeth, that she may neuer rule nor bear empire aboue man. For she that is made subiect to one, may neuer be preferred to many, and that the holie ghoste doth manifestlie expresse, saying: I suffer not that

*Frome a
generall
priuiledge
is woman
secluded.*

*She that
is subiect
to one,
may not
rule many*

A G A I N S T T H E R E G I -

woman vsurpe authoritie aboue man: he sayth not, I will not, that woman vsurpe authoritie aboue her husband, but he nameth man in generall, taking frome her all power and authoritie, to speake, to reason, to interprete, or to teache, but principallie to rule or to iudge in the assemblie of men. So that woman by the lawe of God, and by the interpretation of the holy ghost, is vtterly forbidden to occupie the place of God in the offices afore said, which he hath assigned to man, whome he hath appointed and ordeined his lieutenant in earth: secluding frome that honor and dignitie all woman, as this short argument shall euidentlie declare.

*A strong
argumēt.*

The apostle taketh power frome all woman to speake in the assemblie. *Ergo* he permitteth no woman to rule aboue man. The former parte is euident, wherupon doth the couclution of necessitie folowe. For he that taketh from womā the least parte of authoritie, dominion or rule, will not permit ynto her that whiche is greatest: But greater it is to reigne

NOTE.

reigne aboue realmes and nations, to publish and to make lawes, and to cōmande men of all estates, and finallie to appoint iudges and ministers, then to speake in the cōgregation. For her iudgemēt, sentence, or opiniō proposed in the cōgregation, may be iudged by all, may be corrected by the learned, and reformed by the godlie. But womā being promoted in souereine authoritie, her lawes must be obeyed, her opinion followed, and her tyrānie mainteined: supposing that it be expresse against God, and the prophet of the common welth, as to manifest experience doth this day witnesse. And therfore yet againe I re-
pete that, whiche before I haue affirmed: to witt, that a woman promoted to sit in the seate of God, that is, to teache, to iudge or to reigne aboue man, is a monstre in nature, contumelie to God, and a thing most repugnāt to his will ād ordināce. For he hath depriued them as before is proued, of speakinge in the congregation, and hath expresse forbidden them to vsurpe any kinde of

AGAINST THE REGI-
authoritie aboue man. Howe then will
he suffer them to reigne ad haue empire
aboue realmes and nations? He will ne-
uer, I say, approue it, because it is a thing,
most repugnant to his perfect ordinan-
ce, as after shalbe declared, and as the
former scriptures haue plainlie geuen
testimonie. To the whiche, to adde any
thing were superfluous, were it not
that the worlde is almost nowe comen
to that blindnes, that what soeuer plea-
seth not the princes and the multitude,
the same is reiected as doctrine newe-
lie forged, and is condemned for here-
sie. I haue therfore thought good to re-
cite the mindes of some auncient wri-
ters in the same mater, to the end that
suche as altogither be not blinded by
the deuil, may consider and vnderstand
this my iudgement to be no newe in-
terpretation of Goddes scriptures, but
to be the vniforme consent of the most
parte of godlie writers, since the time
of the apostles. Tertullian in his booke
of womens apparell, after that he hath
shewed many causes why gorgious ap-
parell is abominable and odious in a

*Tertul-
lian. de
habitu
mulieru.*

woman, addeth these wordes, speaking
as it were to euery womā by name: Dost
thou not knowe (saith he) that thou
art Heua? the sentence of God liueth
and is effectuell against this kind, and
in this worlde of necessity it is, that the
punishment also liue. Thou art the
porte and gate of the deuil. Thou art
the first trasgressor of goddes law. thou
diddest perswade ād easely deceiue him
whome the deuil durst not assault. For
thy merit (that is for thy death) it beho
ued the sōne of god to suffre the death,
ād doth it yet abide in thy mind to dec
ke the aboue thy skin coates? By these ād
many other graue sentēces, and quicke
interrogations, did this godlie writer
labour to bring euerie woman in con
templation of her selfe, to the end that
euerie one depelie weying, what senten
ce God had pronounced against the hole
race ād doughters of Heua, might not
onely learne daily to humble and sub
iect them selues in the presence of God,
but also that they shulde auoide ād ab
horre what soeuer thing might exalte

*Let womē
hearken
what Ter
tullian an
olde Do
ctor saith:*

AGAINST THE REGI-

them or puffed them up in pride, or that might be occasion, that they should forget the curse and malediction of God. And what, I pray you, is more able to cause woman to forget her own condition, then if she be lifted up in authority above man? It is a thing verie difficile to a man, (be he neuer so constant) promoted to honors, not to be tickled some what with pride (for the winde of vaine glorie doth easelie carie up the drie dust of the earth). But as for woman, it is no more possible, that she being set aloft in authority above man, shall resist the motions of pride, then it is able to the weake reed, or to the turning wethercocke, not to bowe or turne at the vehemencie of the vnconstant wind. And therefore the same writer expressly forbiddeth all woman to intremedle with the office of man. For thus he writeth in his booke *de virginibus velandis*: It is not permitted to a woman, to speake in the congregation, nether to teache, nether to baptise, nether to vendicate to her selfe any office of man. The same
he

NOTE.

Tertull.
lib. 8. de
virginibus velan-
dis.

he speaketh yet more plainly in the preface of his sixte boke written against Marcion, where he recounting certein monstrous thinges, whiche were to be sene at the sea called *Euxinum*, amongst the rest, he reciteth this as a greate monstre in nature, that women in those partes, were not tamed nor embased by cōsideration of their own sex and kind: but that all shame laide a parte, they made expenses vpon weapons and learned the feates of warre, hauinge more pleasure to fight, then to mary and be subiect to man. Thus farre of Tertulian, whose wordes be so plain, that they nede no explanation. For he that taketh from her all office apperteining to man, will not suffre her to reigne aboue man: and he that iudgeth it a monstre in nature, that a woman shall exercise weapons, must iudge it to be a monstre of monstres, that a woman shalbe exalted aboue a hole realme and natiō. Of the same minde is Origen, and diuers others. Yea euen till the dayes of Augustine, whose sentences I omit to

*In proo-
mio 6. lib.
contra
Marcio-
nem.*

AGAINST THE REGI- to auoide prolixitie.

*August.
lib. 22. co
tra Fau-
stum, c. 31.*

*De Trini-
tat. lib. 12
cap. 7.*

Augustine in his 22. booke writen a-
gainst Faustus, proueth that a woman
ought to serue her husband as vnto God:
affirming that in no thing hath woman
equall power with man, sauing that ne-
ther of both haue power ouer their ow-
ne bodies. By whiche he wold plainlie
cōclude, that woman ought neuer to pre-
tend nor thirst for that power and autho-
ritie which is due to mā. For so he doth
explaine him selfe in an other place, af-
firming that woman ought to be repres-
sed and brideled be times, if she aspire
to any dominion: alledging that dan-
gerous and perillous it is to suffre her
to procede, althogh it be in temporall
and corporall thinges. And therto he
addeth these wordes: God seeth not for
a time, nether is there any newe thinge
in his sight and knowledge, meaninge
therby, that what God hath sene in one
woman (as concerning dominion and
bearing of authoritie) the same he seeth
in all. And what he hath forbidden to
one, the same he also forbiddeth to all.

And

And this most euidentlie yet in an other place he writeth, mouing this question: howe can womā be the image of God, feing (saith he) she is subiect to man, and hath none authoritie, nether to teache, nether to be witnesse, nether to iudge, muche lesse to rule, or beare empire? These be the verie wordes of Augustine, of which it is euident that this godlie writer, doth not onelie agree with the Tertullian before recited, but also with the former sentence of the lawe, whiche taketh frome woman not onelie all authoritie amongst men, but also euerie office appertaining to man. To the question howe she can be the image of God, he answereth as foloweth. Womā (saith he) cōpared to other creatures is the image of God, for she beareth dominion ouer them: but cōpared vnto man, she may not be called the image of God, for she beareth not rule and lordship ouer mā, but ought to obey him &c. And howe that woman ought to obey man, he speaketh yet more clearlie in these words: the womā shalbe subiect

In quæst. veteris Testamenti, quæst. 45.

NOTE.

*ordina-
a 75 H ii
e 07 003
7.2.7. dil*

*Lib. de cō-
tinentia,
cap. 4.*

A G A I N S T T H E R E G I -

to man as vnto Christ. For womā (saith he) hath not her example frome the bodie and from the fleshe, that so she shalbe subiect to man, as the fleshe is vnto the spirite, Because that the flesh in the weaknes and mortalitie of this life, lusteth and striueth against the spirit, ād therfore wold not the holie ghost geue example of subiection to the womā of any suche thing &c. This sentēce of Augustine ought to be noted of all women, for in it he plainlie affirmeth, that woman ought to be subiect to man, that she neuer ought, more to desire preeminence aboue him, then that she ought to desire aboue Christe Iesus. With Augustine agreeth in euerie point S. Ambrose, who thus writeth in his Hexaemeron: Adam was deceiued by Heua, and not Heua by Adam, and therefore iust it is, that woman receiue and acknowledge him for gouernor whom she called to sinne, lest that again she slide and fall by womanlie facilitie. And writing vpon the epistle to the Ephesians, he saith: let women be subiect to their owne husbandes

*Ambros.
in Hexa-
emero,
lib. 5. c. 7.*

cap. 5.

bandes as vnto the Lorde: for the man is heade to the woman, and Christ is heade to the cōgregation, and he is the fauour of the bodie: but the congregation is subiect to Christ, euen so ought womē to be to their husbādes in all thinges. He procedeth further saying: women are commanded to be subiect to men by the lawe of nature, because that man is the author or beginner of the woman: for as Christ is the head of the churche, so is man of the woman. From Christ, the church toke beginning, and therefore it is subiect vnto him: euen so did woman take beginning from man, that she shuld be subiect. Thus we heare the agreing of these two writers to be such, that a man might iudge the one to haue stolen the wordes and sentences from the other. And yet plain it is, that duringe the time of their writinge, the one was farre distant frome the other. But the holie ghost, who is the spirite of concorde and vnitie, did so illuminate their hartes, and directe their tongues, and pennes, that as they did con-

AGAINST THE REGI-

ceiue ad vnderstand one truth, so did they pronounce and vtter the same, leauing a testimonie of their knowledge and concorde to vs their posteritie. If any thinke that all these former sentēces, be spoken onelie of the subiection of the maryed womā to her husband, as before I haue proued the cōtrarie, by the plain wordes ad reasoning of S. Paule, so shal I shortlie do the same, by other testimonies of the forsaide writers. The same Ambrose writing vpon the second chapitre of the first epistle to Timothie, after he hath spoken much of the simple arraymēt of women: he addeth these wordes: woman ought not onelie to haue simple arraymēt, but all authoritie is to be denied vnto her: for she must be in subiection to man (of whome she hath taken her originall) as well in habit as in seruice. And after a fewe wordes he saith: because that death did entre in to the world by her, there is no boldenes that ought to be permitted vnto her, but she ought to be in humilitie. Hereof it is plain, that frome all woman, be she married,

*Ambros.
super 2. c.
1. epist. ad
Timoth.*

ried or vnmarried, is all authoritie taken
to execute any office, that appertei-
neth to man. Yea plain it is that all wo-
man is commanded, to serue, to be in
humilitie and subiection. Whiche thing
yet speaketh the same writer, more
plainlie in these wordes: It is not per-
mitted to womē to speake, but to be in
silence, as the lawe saith. What saith the
lawe? Vnto thy husband, shall thy con-
uersion be, and he shall beare domi-
nion ouer the. This is a speciall lawe
(saith Ambrose) whose sentence, lest it
shulde be violated, infirmed, or made
weake, women are commanded to be in
silence. Here he includeth all women.
And yet he pcedeth further in the same
place saying: It is shame for them to pre-
sume to speake of the lawe in the house
of the Lord, who hath commāded them
to be subiect to their men. But moſte
plainly speaketh he writing vpo the 16.
chapitre of the epistle of S. Paule to the
Romaines, vpon these wordes: Salute
Rufus and his mother. For this cause
(saith Ambrose) did the apostle place

*Ambros.
in 1. epist.
ad Corin.,
cap. 14.
Genes. 3.*

*whose house
I pray
you ought
the parlia-
ment house
to be, God
des or the
deuilles?
Rufus is
by S. Paul
saluted be-
fore his
mother.*

AGAINST THE REGI-

Rufus before his mother, for the election of the administration of the grace of God, in the which a woman hath no place. For he was chosen and promoted by the Lorde, to take care ouer his busines, that is, ouer the church, to the which office could not his mother be appointed, albeit she was a woman so holie, that the apostle called her his mother. Hereof it is plaine that the administration of the grace of God, is denied to all woman. By the administration of Goddes grace, is vnderstād not onely the preaching of the worde and administration of the sacramentes, by the which the grace of God is presented and ordinarilie distributed vnto man, but also the administration of ciuile iustice, by the which, vertue ought to be mainteined, and vices punished. The execution wherof is no lesse denied to womā, then is the preaching of the Euangile, or administration of the sacramētes, as herafter shall most plainlie appeare.

Chrysostome amongst the Grecian
writers

writers of no small credit, speaking in rebuke of men, who in his dayes, were becomen inferior to some women in witt and in godlines, saith: for this cause was woman put vnder thy power (he speaketh to man in generall) and thou wast pronounced Lorde ouer her, that she shulde obey the, and that the head shuld not folowe the feet. But often it is, that we see the contrary, that he who in his ordre ought to be the head, doth not kepe the ordre of the feet (that is, doth not rule the feet) and that she, that is in place of the foote, is constitute to be the head. He speaketh these wordes as it were in admiration, that man was becomen so brutish, that he did not consider it to be a thing most monstrouse, that woman shulde be preferred to man in any thing, whom God had subiected to man in all thinges. He procedeth saying: Neuer the lesse it is the parte of the man, with diligent care to repel the woman, that geueth him wicked counsel: and woman, whiche gaue that pestilent counsel to man, ought at all ti-

Chrysost.
homil. 17.
in genes.

NOTE.

A G A I N S T T H E R E G I -

mes to haue the punishment, whiche was geuē to Heua, sounding in her eares. And in an other place he induceth God speaking to the womā in this sorte: Because thou left him, of whose nature thou wast participant, and for whome thou wast formed, and hast had pleasure to haue familiaritie with that wicked beast, and wold take his counsel: therefore I subiect the to man, and I appointe and affirme him to be thy Lorde, that thou maist acknowledge his dominion, and because thou couldest not beare rule learne well to be ruled. Why they shulde not beare rule, he declareth, in other places, saying: womankind is imprudent and soft, (or flexible) imprudent because she can not consider wiche wisdom and reason the thinges which she heareth and seeth: and soft she is, because she is easelie bowed. I knowe that Chrysostome bringeth in these wordes to declare the cause why false prophetes do commonlie deceiue women: because they are easelie perswaded to any opinion, especiallie if it be against God,

*Her mil. 15
in Genes.*

*God gra-
unt all wo-
mens har-
tes to vn-
derstand
and follow
this sentē-
ce.*

*In Mat.
cap. 23. ho
mil. 44.*

God, and because they lacke prudence and right reason to iudge the thinges that be spoken. But hereof may their nature be espied, and the vices of the same, whiche in no wise ought to be in those, that are apointed to gouerne others: For they ought to be constant, stable, prudent and doing euerie thing with discretion and reason, whiche vertues women can not haue in equalitie with men.

For that he doth witnesse in an other place, saying: womē haue in them selues a tickling and studie of vaine glorie, and that they may haue common with men: they are sodeinlie moued to anger, and that they haue also common with some men. But vertues in which they excell, they haue not cōmon with man, and therefore hath the apostle remoued the from the office of teachinge, which is an euident proof that in vertue they farre differ frome man. Let the reasons of this writer be marked, for further he yet proceedeth: after that he hath in many wordes lamented the effeminate maners of men, who were so farre degenerate to the weaknes of womē, that some might

woman
can not
haue vertue in equalitie
with mā.
Ad Ephe.
cap. 4. ser
mone 13.
NOTE.

A G A I N S T T H E R E G I -

haue demanded: why may not women
 teache amongst suche a sorte of men,
 who in wisdome and godlines are be-
 come inferior vnto women? He finallie
 concludeth: that not withstanding that
 men be degenerate, yet may not women
 vsurpe any authoritie aboue them, and
 in the end, he addeth these wordes:
 These things do not I speake to ex-
 tolle them (that is women) but to the
 confusion and shame of our selues, and
 to admonish vs to take again the domi-
 nion, that is mete and conuenient for
 vs, not onelie that power which is ac-
 cording to the excellencie of dignitie:
 but that which is accordinge to proui-
 dence, and according to helpe, and ver-
 tue. For then is the bodie in best propor-
 tion, when it hath the best gouernor. O
 that both man and woman shulde con-
 sider the profound counsel and admoni-
 tion of this father! He wolde not that
 mā for appetit of any vaine glorie shuld
 desire preeminence aboue woman. For
 God hath not made mā to be heade for
 any suche cause: but hauing respecte to
 that

*The body
 lackinge
 the head,
 can not be
 well gover-
 ned neither
 can com-
 mon welth
 lackinge
 man.*

that weaknes and imperfection which
 alwayes letteth woman to gouerne.
 He hath ordeined man to be superior,
 and that meaneth Chrysostome, saying:
 then is the bodie in best proportion,
 when it hath the best gouernor. But wo
 man can neuer be the best gouernor, by
 reason that she being spoiled of the spi
 rit of regiment, can neuer attein to that
 degree, to be called or iudged a good
 gouernor. Because in the nature of all
 woman, lurketh suche vices, as in good
 gouernors are not tolerable. Which the
 same writer expresseth in these wordes:
 womankind (saith he) is rashe and fool
 hardie, and their couetousnes is like
 the goulf of hell, that is, insaciabie. And
 therefore in an other place, he will that
 woman shall haue no thing to do in iud
 gement, in common affaires, or in the
 regiment of the cōmon welth, because
 she is impaciet of troubles, but that she
 shall liue in tranquillitie, and quietnes.
 And if she haue occasion to go frome
 the house, that yet she shal haue no mat
 ter of trouble, nether to folowe her, ne

*In ca. 22.
 Ioh. ho-
 mil. 87.*

*In Ioh.
 homil. 41.*

A G A I N S T T H E R E G I -

*Basilus
Mag. in
aliquot
scripturae
locos.*

ther to be offered vnto her, as common-
lie there must be to such as beare autho-
ritie. And with Chrysostome fullie a-
greeth Basilus Magnus in a sermon
which he maketh vpon some places of
scripture, wherein he reproveth diuers
vices and amōgest the rest, he affirmeth
woman to be a tendre creature, flexible,
soft and pitifull: whiche nature, God
hath geuē vnto her, that she may be apt
to norishe children. The which facilitie
of the womā, did Satā abuse, ād therby
brought her frome the obediēce of God.
And therfore in diuers other places
doth he conclude, that she is not apt to
beare rule, and that she is forbidden to
teache. Innumerable mo testimonies,
of all sortes of writers may be adduced
for the same purpose, but with these I
stand content: iudgeing it sufficient to
stoppe the mouthe of such as accuse ād
condemne all doctrine, as hereticall,
whiche displeaseth them in any point
that I haue proued, by the determina-
tions and lawes of mē illuminated one-
lie by the light of nature, by the ordre
of

of Goddes creation, by the curse and maledictiō pronounced against womā, by the mouth of saint Paule, who is the interpreter of Goddes sentence, and lawe, and finallie by the mindes of those writers, who in the church of God, haue bene alwayes holden in greatest reuerēce: that it is a thing moste repugnant to nature, to Goddes will and apointed ordinance, (yea that it can not be without contumelie committed against God) that a woman shuld be promoted to dominion or empire to reigne ouer man, be it in realme, natiō, prouince or citie. Now resteth it in fewe wordes, to be shewed, that the same empire of women is the subuersion of good ordre equitie and iustice.

Augustine defineth ordre to be that thing, by the whiche God hath apointed and ordeined all thinges. Note well reader, that Augustine will admit no ordre, where Goddes apointment is absent and lacketh.

And in an other place he saith, that ordre is a disposition, geuing their owne

*De ordine
lib. 1. c. 10*

*De ciuit.
Dei, lib. 19
cap. 13.*

AGAINST THE REGI-

propre places to thinges that be vnequall, whiche he termeth in Latin *Parium & disparium*, that is, of thinges equall or like, and thinges vnequall or vnlike.

Of whiche two places and of the hole disputation, which is cōteined in his second booke *de ordine* it is euidēt, that what

what soeuer is done without the appointment of Goddes will, is done without ordre.

soeuer is done ether without the assurance of Goddes will, or elles against his will manifestlie reueled in his word, is done against ordre. But suche is the empire and regiment of all woman (as euidently before is declared) and therefore, I say, it is a thing plainlie repugnant to good ordre, yea it is the subuersion of the same. If any list to reiect the definition of Augustin, as ether not propre to this purpose, or elles as insufficient to proue mine intent: let the same man vnderstand, that in so doinge, he hath infirmed mine argumēt nothinge. For as I depend not vpon the determinations of men, so think I my cause no weaker, albeit their authoritie be denied vnto me. Prouided that god by his will reueled, and manifest worde, stand

plain

plain and euident on my side. That God hath subiected womankind to man by the ordre of his creatiō, and by the curse that he hath pronounced against her, is before declared. Besides these, he hath set before our eyes, two other mirrors and glasses, in whiche he will, that we shulde behold the ordre, which he hath apointed and established in nature: the one is, the naturall bodie of man: the other is the politik or ciuile body of that cōmon welth, in which God by his own word hath apointed an ordre. In the natural body of mā God hath apointed an ordre, that the head shall occupie the vppermost place. And the head hath he ioyned with the bodie, that frome it, doth life and motion flowe to the rest of the mēbres. In it hath he placed the eye to see, the eare to hear, and the tōge to speake, which offices are apointed to none other mēbre of the bodie. The rest of the mēbres, haue euery one their own place ad office apointed: but none may haue nether the place nor office of the heade. For who wolde not iudge

Two mirrors, in which we may beholde the ordre of nature.

AGAINST THE REGI-

that bodie to be a monstre, where there was no head eminent aboue the rest, but that the eyes were in the hādes, the tōge and mouth beneth in the belie, and the eares in the feet. Men, I say, shulde not onlie pronounce this bodie to be a mōstre: but assuredlie they might cōclude that such a bodie coulde not lōg indure. And no lesse mōstruous is the bodie of that cōmon welth, where a womā beareth empire. For ether doth it lack a lausfull heade (as in very dede it doth) or els there is an idol exalted in the place of the true head. An idol I call that, which hath the forme ād apparāce, but lacketh the vertue and strength, which the name ād proportiō do resemble ād promise. As images haue face, nose, eyes, mouth, hādes ād feet painted, but the vse of the same, can not the craft and art of man geue thē: as the holy ghost by the mouth of Dauid teacheth vs, saying: they haue eyes, but they see not, mouth, but they speake not, nose, but they smell not, handes and feet, but they nether touche nor haue power to go. And suche, I say, is euerie

*Common
welthes vn
der the ru
le of wo-
men, lacke
a lausfull
heade.
Idol.*

Psal. 115.

euerie realme and nation, where a woman beareth dominion. For in despite of God (he of his iust iudgement, so geuing them ouer in to a reprobate minde) may a realme, I cōfesse, exalt vp a womā to that monstrikerous honor, to be esteemed as head. But impossible it is to mā and angel, to geue vnto her the properties and perfect offices of a lafull heade. For the same God that hath denied power to the hād to speake, to the bely to heare, and to the feet to see, hath denied to womā power to cōmande man, and hath taken away wisdom to consider, and prouidence to forsee the thinges, that be profitable to the common welth: yea finallie he hath denied to her in any case to be head to mā: but plainly hath pronounced that mā is head to woman, cuen as Christ is heade to all man. If men in a blinde rage shulde assemble to gether, and apointe them selues another heade then Iesus Christ, (as the papistes haue done their romishe Antichrist) shuld Christ therefore lose his owne dignitie, or shulde God geue to that

*The empi
re of a wo
man is an
idol.*

1. Cor. 11.

A G A I N S T T H E R E G I -

counterfet head power to geue life to the bodie, to see what foeuer might endamage or hurte it, to speake in defence, ad to heare the request of euerie subiect? It is certein that he wold not. For that honor he hath apointed before all times to his onelie sonne: and the same will he geue to no creature besides: no

N O T E. more will he admit, nor accept woman to be the laulful head ouer man, although man, deuil, and angel will coniure in their fauor. For seing he hath subiected her to one (as before is saide) he will neuer permit her to reigne ouer manie. Seing he hath commâded her to heare, and obey one, he will not suffre that she speake, and with vsurped authoritie cōmand realmes and natiōs. Chrysostome explaning these wordes of the apostle:

1. Cor. II. (the heade of woman is man) cōpareth God in his vniuersall regimēt to a king sitting in his royall maiestie, to whome all his subiectes cōmanded to geue homage and obedience, appeare before him, bearing euerie one suche a badge and cognisance of dignitie and honor,

*Marke
the simili-
tude of
Chryso-
stome.*

as

as he hath geuen to them: which if they despise and contemne, then do they dishonor their king. Euen so saith he ought man and womā to appeare before God, bearing the ensignes of the condition, whiche they haue receiued of him. Man hath receiued a certein glorie and dignitie aboue the woman, and therefore ought he to appeare before his high maiestie, bearing the signe of his honor, hauinge no couerture vpon his heade: to witnesse that in earth man hath no head, (beware Chrysostome what thou saist, thou shalt be reputed a traytor if Englishe men heare the: for they must haue my fouereine lady and maistresse, and Scotland hath drōken also the enchantment and venom of Circes, let it be so to their owne shame and confusion, he procedeth in these wordes) but woman ought to be couered, to witnesse, that in earth she hath a head, that is mā. Trewe it is (Chrysostome) woman is couered in both the saide realmes, but it is not with the signe of subiection, but it is with the signe of superioritie, to witt,

NOTE.

Howe women be couered in England and Scotland.

AGAINST THE REGI-

with the royal crowne. To that he answereth in these wordes: what if mā neglect his honor? he his no lesse to be mocked (saith Chrysostome) then if a king shulde depose himself of his diademe or crowne and royal estat, and cloth him self in the habit of a sclaue. What, I pray you, shulde this godlie father haue saide, if he had sene all the men of a realme or nation fall downe before a woman? If he had sene the crowne, sceptre, and sworde, whiche are ensignes of the royall dignitie, geuen to her, and a woman cursed of God, and made subiecte to man, placed in the throne of iustice, to sit as Goddes lieutenant? What, I say, in this behalfe, shuld any hart vnfeined lie fearing God haue iudged of suche men? I am assured that not onlie shulde they haue bene iudged foolishhe but also enraged, and sclaues to Satan, manifestlie fighting against God and his appointed ordre. The more that I cōsider the subuersion of Goddes ordre, which he hath placed generallie in all liuinge thinges, the more I do wondre at the
blindnes

blindnes of man, who doth not cōsider him self in this case so degenerate, that the brute beastes are to be preferred vnto him in this behalfe. For nature hath in all beastes printed a certein marke of dominiō in the male, ād a certeine subiection in the female, whiche they kepe inuiolate. For no man euer sawe the lion make obediēce, and stoupe before the lionesse, nether yet can it be proued, that the hinde taketh the conducting of the heard amongst the hartes. And yet (alas) mā, who by the mouth of God hath dominiō apointed to him ouer woman, doth not onlie to his own shame, stoupe vnder the obediēce of women, but also in despit of God ād of his apointed ordre, reioyseth, and mainteineth that monstruouse authoritie, as a thing lauful and iust. The insolent ioy, the bonefiers, and bāketing, which were in lōdon and els where in Englād, when that cursed Iesabell was proclaimed qwene, did witnesse to my hart, that mē were becomen more then enraged. For els howe coulde they so haue reioysed

*Brute be-
astes to be
preferred.*

*Insolent
ioy brin-
geth so-
dein so-
rowe.*

AGAINST THE REGI-

at their owne confusion and certein destruction? For what mā was there of so base iudgemēt (supposing that he had any light of God) who did not see the erecting of that monstre, to be the ouerthrowe of true religion, and the assured destruction of England, and of the auncient liberties therof? And yet neuer the lesse, all men so triumphed, as if God had deliuered them frome all calamitie.

Rom. I. But iust and rightuouse, terrible and fearfull are thy iudgementes, o Lorde! For as some times thou diddest so punish the men for vnthankfulnes, that man ashamed not to commit villanie withe man: and that because, that knowinge the to be God, they glorified the not as God, euen so haste thou moste iustlie now punished the proude rebellion and horrible ingratitude of the realmes of England and Scotland. For when thou diddest offre thy selfe moste mercifullie to them both, offering the meanes by the whiche they might haue bene ioyned to gether for euer in godly concord:

corde: then was the one proud and cruel,
 and the other vnconstant, and fikle of
 promise. But yet (alas) did miserable
 England further rebell against the. For
 albeit thou diddest not cease to heape
 benefit vpon benefit, during the reigne
 of an innocent and tendre king, yet no
 man did acknowledge thy potent hand
 and meruelouse working. The stoute
 courage of capitaines, the witte and poli-
 cie of counsellers, the learning of bishop-
 pes, did robbe thee of thy glorie and ho-
 nor. For what then was heard, as concer-
 ning religion, but the kinges procedin-
 ges, the kinges proceedinges must be o-
 beyed? It is enacted by parliament:
 therefore it is treason to speake in the co-
 trarie. But this was not the end of this
 miserable tragedie. For thou diddest
 yet procede to offre thy fauors, sending
 thy prophetes and messagers, to call for
 reformation of life in all estates: For e-
 uen frome the highest to the lowest, all
 were declined frome thee (yea euē those
 that shuld haue bene the lanterns to o-
 thers) some I am assured did quake and

*what robbed God
 of his honor in En-
 gland in
 the time
 of the Gos-
 pell.*

*Goddess be-
 nefites she
 wed to En-
 gland.*

A G A I N S T T H E R E G I -

tremble, and frome the botome of their hartes thirsted amendment, and for the same purpose did earnestly call for discipline. But then brust furth the venome which before lurked: then might they not conteine their despiteful voices, but with open mouthes did crie: we will not haue suche a one to reigne ouer vs. Then, I say, was euerie man so stout, that he wolde not be broght in bōdage: no not to the, ô Lord, but with disdein did the multitude cast frome them the amiable yoke of Christ Iesus. No mā wolde suffre his sinne to be rebuked, no man wolde haue his life called to triall. And thus did they refuse the, ô Lorde, and thy sonne Christ Iesus to be their pastor, protector and prince. And therfore hast thou geuē them ouer in to a reprobate minde. Thou hast takē from them the spirit of boldnes, of wisdom and of righteous iudgemēt. They see their owne destruction, and yet they haue no grace to auoide it. Yea they are becomen so blinde, that knowing the pit, they headlong cast them selues in to the

*Discipline
refused in
England.*

*The nobilitie and
the hole
realme of
England,
caste the*

the same: as the nobilitie of England, *selues willingly in to the pit.*
do this day, fighting in the defense of
their mortall ennemie the spaniard.

Finallie they are so destitute of vnder-
standing and iudgement, that althogh
they knowe that there is a libertie and
fredome, the whiche their predeces-
sors haue inioyed: yet are they cōpelled
to bowe their neckes vnder the yoke of
Satan, and of his proude ministres, pe-
stilent papistes and proude spaniardes.

And yet cā they not cōsider that where
a womā reigneth and papistes beare au-
thoritie, that there must nedes Satan
be president of the counsel. Thus hast
thou, ô Lorde, in thy hote displeasure
reuenged the contempt of thy graces
offred. But, ô Lord, if thou shalt reteine
wrath to the end, what fleshe is able to
susteine? We haue sinned, ô Lord, *and are cōfession.*
not worthy to be releued. But worthy
art thou, ô Lorde, to be a true God,
and worthy is thy sonne Christ Iesus, to
haue his Euangil and glorie aduanced:
whiche both are troden vnder foot in
this cruell murther and persecution,

AGAINST THE REGI-

whiche the builders of Babylon comit in their furie, haue raised against thy children, for the establishing of their kingdome. Let the sobbes therfore of thy prisoners, ô Lord, passe vp to thine eares, consider their affliction: and let the eyes of thy mercie looke downe vpon the blood of such as die for testimonie of thy eternal veritie: and let not thine ennemies mocke thy iudgement for euer. To the, ô Lorde, I turne my wretched and wicked hart: to the alone I direct my complaint and grones: for in that Ile to thy saintes there is left no comforte. Albeit I haue thus (talkinge with my God in the anguisme of my harte) some what digressed: yet haue I not vtterlie forgotten my former proposition, to witt, that it is a thing repugnant to the ordre of nature, that any wo man be exalted to rule ouer men. For God hath denied vnto her the office of a heade. And in the intreating of this parte, I remembre that I haue made the nobilitie both of England and Scotland inferior to brute beastes, for that they

they do to women, which no male amongst the common sorte of beastes can be proued to do to their females: that is, they reuerence them, and quake at their presence, they obey their commandmentes, and that against God. Wherefore I iudge them not onelie subiectes to women, but sclaues of Satan, and seruantes of iniquitie. If any man thinke these my wordes sharpe or vehement, let him consider that the offense is more haynous, then can be expressed by wordes. For where all thinges, be expressedly concluded against the glorie and honor of God, and where the blood of the fain-tes of God is commanded to be shed, whome shall we iudge, God or the deuil, to be presidēt of that counsel? Plain it is, that God ruleth not by his loue, mercie, nor grace in the assembly of the vngodlie. Then it resteth, that the deuil, the prince of this worlde, doth reigne ouer suche tyrannes. whose seruantes, I pray you, shal then be iudged, such as obey, and execute, their tyrānie? God for his greates mercies sake, illuminate

NOTE

A G A I N S T T H E R E G I -

the eyes of men, that they may preceiue
into what miserable bondage they be
brought, by the monstriferous empire of
women.

N O T E. The seconde glasse, whiche God hath
set before the eyes of mā, wherein he may
beholde the ordre, whiche pleaseth his
wisdome, concerning authoritie and
dominion, is that common welth, to
the whiche it pleaseth his maiestie to
apoint, and geue lawes, statutes, rites
and ceremonies not onelie concerning
religion, but also touching their poli-
cie and regiment of the same. And a-
gainst that ordre it doth manifestly re-
pugne, that any woman shall occupie
the throne of God, that is, the royall
seate, which he by his worde hath apoin-
ted to man. As in geuing the lawe to Is-
rael, concerning the election of a king,
is euident. For thus it is writen: If thou
shalt say, I will apoint a king aboue me,
as the rest of the nations, whiche are a-
bout me: Thou shalt make the a kinge,
whome the Lorde thy God shall chose,
one frome amongst the middest of thy
bretheren

Dent. 17.

bretheren, thou shalt apointe kinge aboue the. Thou maist not make a strangier that is not thy brother. Here exprefsedly is a mā apointed to be choſe king, and a man natiue amōgeſt them ſelues, by whiche precept is all woman and all ſtrāgier ſecluded. What may be obiected for the parte or election of a ſtrangier, ſhalbe, God willinge, answered in the blaſt of the ſecond trumpet. For this preſent, I ſay, that the erecting of a woman to that honor, is not onely to inuert the ordre, which God hath eſtabliſhed: but alſo it is to defile, pollute ād prophane (ſo farre as in man lieth) the throne and ſeat of God, whiche he hath ſanctified and apointed for man onely, in the courſe of this wretched life, to occupie and poſſeſſe as his miniſtre and lieutenant: ſecluding frome the ſame all woman, as before is expreſſed. If any thinke that the fore writen lawe did binde the Iewes onelie, let the ſame man conſider, that the election of a kinge, and apointing of iudges, did nether apperteine to the ceremoniall lawe,

*God hath
apointed
man his
miniſtre
and lieu-
tenant.*

*Answer
to an ob-
iection.*

A G A I N S T T H E R E G I -

*The de-
clination of a
king flow
eth from
the moral
lawe.*

Iosue 1.

nether yet was it mere iudiciall: but that it did flowe frome the morall lawe, as an ordinance, hauing respect to the cōseruation of both the tables. For the office of the magistrate ought to haue the first and chief respect to the glorie of God, commanded and conteined in the former table, as is euident by that, whiche was inioyned to Iosue by God, what time he was accepted and admitted ruler and gouernour ouer his people, in these wordes: Thou shalt diuide the inheritance to this people, the whiche I haue sborne to their fathers, to geue vnto them: so that thou be valiant and strong, that thou maist kepe and do, according to that hole lawe, whiche my seruant Moses hath commanded the. Thou shalt not decline frome it, nether to the right hande, nether to the left hand, that thou maist do prudentlie in all thinges, that thou takest in hand, let not the booke of this lawe departe from thy mouth, but meditate in it, day and night: that thou maist kepe and do, according to euery thing, that is writen in it.

For

For then shall thy wayes prosper, and then shalt thou do prudētly &c. And the same precept geueth God by the mouth of Moses, to kings, after they be elected, in these wordes: when he shal sit in the throne or seate of his kingdome, he shall write to him self a copie of this lawe in a booke, and that shalbe with him, that he may reade in it all the dayes of his life, that he may learne to feare the Lorde his God, and to kepe all the wordes of this lawe, and all these statutes, that he may do them &c. Of these two places it is euident, that principallie it apperteineth to the king or to the chief magistrate, to knowe the will of God, to be instructed in his lawe and statutes, and to promote his glorie with his hole hart and studie, which be the chief pointes of the first table. No mā denieth, but that the sword is committed to the magistrate, to the end that he shulde punish vice, and mainteine vertue. To punish vice, I say, not onelic that, whiche troubleth the tranquillitie and quiet estat of the common welth by adulterie,

Rulers should take heed to this.

D. ut. 17.

what vices magistrates ought to punish.

AGAINST THE REGI-

theft or murther committed, but also
such vices as openly impugne the glo-
rie of God: as idolatrie, blasphemie,
and manifest heresie, taught and obsti-
nately mainteined: as the histories and
notable actes of Ezechias, Iosaphat,
and Iosias do plainlie teache vs. Whose
study and care was not onlie to glorifie
God in their own life and cōuersation,
but also they vnfeinedlie did trauel to
bring their subiectes to the true wor-
shipping and honoring of God. And
did destroye all monumentes of idola-
trie, did punishe to deathe the teachers
of it, and remoued frome office and ho-
nors suche, as were mainteiners of those
abominations. Wherbie I suppose that
it be euident, that the office of the king
or supreme magistrate, hath respect to
the la we morall, and to the conserua-
tion of both the tables.

NOTE.

*The gētil
no lesse
bounde to
the la we
morall the
the Iewe.*

Nowe if the la we morall, be the con-
stant and vnchangeable will of God, to
the which the gentil is no lesse bounde,
then was the Iewe: and if God will that
amōg est the gentiles, the ministres and
executors

executors of his lawe be now apointed, as somtimes they were apointed amongst the Iewes: further if the execution of iustice be no lesse requisite in the policie of the gentiles, then euer it was amongst the Iewes: what man can be so foolish to suppose or beleue, that God will now admit those persons, to sit in iudgement or to reigne ouer men in the common welth of the gentiles, whom he by his expressed word and ordinance, did before debarre and seclude from the same? And that womē were secluded from the royall seate, the which ought to be the sanctuarie to all poore afflicted, and therefore is iustlie called the seat of god (besides the place before recited of the election of a king, and besides the places of the newe testament, whiche be moste euident) the ordre and election which was kept in Iuda and Israel, doth manifestlie declare. For when the males of the kinglie stocke failed, as oft as it chaunced in Israel and sometimes in Iuda, it neuer entered in to the hartes of the people to chose

NOTE.

AGAINST THE REGI-

and promote to honors any of the kinges daughters, (had he neuer so many) but knowing Goddes vengeance to be poured furth vpon the father by the away taking of his sonnes, they had no further respect to his stocke, but elected suche one man or other, as they iudged most apt for that honor and authoritie. Of whiche premiffes, I conclude (as before) that to promote a woman heade ouer men, is repugnant to nature, and a thinge moste contrarious to that ordre, whiche God hath approued in that cōmon welth, whiche he did institute and rule by his worde. But nowe to the last point, to wit, that the empire of a woman is a thinge repugnant to iustice, and the destruction of euerie cōmon welth, where it is receiued. In probation whereof, because the mater is more then euident, I will vse fewe wordes. First, I say, if iustice be a constant and perpetuall will to geue to euerie person, their own right (as the moste learned in all ages haue defined it to be) then to geue, or to will to geue to any person, that whiche is not

*The first
argument
that the
authoritie
of women
repugneth
to iustice.*

is not their right, must repugne to iustice. But to reigne aboue man, can neuer be the right to woman: because it is a thinge denied vnto her by God, as is before declared. Therefore to promote her to that estat or dignitie, can be no thing els but repugnâcie to iustice. If I shulde speake no more, this were sufficient. For except that ether they can improve the definition of iustice, or els that they can intreate God to reuoke and call backe his sentence pronounced against woman, they shalbe compelled to admit my conclusion. If any finde fault with iustice, as it is defined, he may well accuse others, but me he shall not hurt. For I haue the shield, the weapon, and the warrant of him, who assuredlie will defend this quarel, and he cōmandeth me to crie:

What soeuer repugneth to the will of god expressed in his most sacred worde, repugneth to iustice: but that women haue authoritie ouer men repugneth to the will of God expressed in his worde: and therefore mine author commandeth

*The second
argument*

A G A I N S T T H E R E G I -

me to conclude without feare, that all
suche authoritie repugneth to iustice.
The first parte of the argument I trust
dare nether Iewe nor gentile denie: for
it is a principle not onelie vniuersallie
confessed, but also so depelie printed
in the hart of mā, be his nature neuer so
corrupted, that whether he will or no,
he his compelled at one time or other,
to acknowledge and confesse, that iu-
stice is violated, when thinges are done
against the will of God, expressed by
his worde. And to this confession are
no lesse the reprobats coacted and con-
strained, then be the chosen childre of
god, albeit to a diuers end. the elect with
displeasure of their facte, confesse their
offense, hauing accesse to grace and mer-
cie, as did Adam, Daud, Peter, and all
other penitent offenders. But the re-
probat, not withstanding they are com-
pelled to acknowledge the will of God
to be iust the which they haue offēded,
yet are they neuer inwardlie displeased,
with their iniquitie, but rage, complain
and storme against God, whose ven-
geance

*Nature
doth con-
fesse that
repugnan-
cie to God
des will is
iniustice.*

*Howe the
reprobat
confesse
Goddess
will to be
iust.*

geance they can not escape: as did Cain, *Genes. 4.*
 Iudas, Herode, Iulian called apostata, *Mat. 27.*
 Yea Iesabel, and Athalia. For Cain no
 doubt was conuict in conscience, that
 he had done against iustice in murthe-
 ring of his brother, Iudas did openlie,
 before the high priest confesse that he
 had sinned, in betraying innocent
 blood. Herode being stricken by the
 angel, did mocke those his flaterers,
 saying vnto them: beholde your God
 (meaning of him selfe) can not nowe
 preserue him selfe from corruption and
 wormes. Iulianus was compelled in the
 end to crie, O galilean (so alwayes in
 contempt did he name our sauour Ie-
 sus Christ) thou hast nowe ouercomen.
 And who doubteth but Iesabel, and A-
 thalia, before their miserable end, were
 conuicted in their cankered conscien-
 ces, to acknowledge that the murther,
 which they had committed, and the em-
 pire whiche the one had six yeares vsur-
 ped, were repugnant to iustice: Euen
 so shall they I doubt not, whiche this
 daye do possesse and mainteine that

A G A I N S T T H E R E G I -

womans
authoritie
bringeth
furth mon
stres.

1. Tim. 2.

monstriferous authoritie of women,
shortlie be compelled to acknowl-
ge, that their studies and deuises, haue
bene bent against God: ad that all such
authoritie as women haue vsurped, re-
pugneth to iustice, because, as I haue
saide, it repugneth to the will of God
expressed in his sacred worde. And if
any mā doubtē herof, let him marke wel
the wordes of the apostle, saying: I per-
mit not a woman to teache, nether yet
to vsurpe authoritie aboue man. No
man I trust will denie these wordes of
the apostle, to be the wil of God expref-
sed in his worde: and he saith openlie,
I permit not &c. Which is asmuch as, I
will not, that a woman haue authority,
charge or power ouer man: for so much
importeth the greke worde *αὐθεντία* in
that place. Nowe let man and angell
conspire against God, let them pro-
nounce their lawes, and say, we will suf-
fre womē to beare authoritie, who then
can depose thē? yet shall this one worde
of the eternal God spokē by the mouth
of a weake mā, thruste them euerie one
into

in to hell. Iefabel may for a time fleep
 quietlie in the bed of her fornication
 and hoordome, ſhe may teache and de-
 ceive for a ſeaſon: but nether ſhall ſhe *Apoca. 2.*
 preferue her ſelfe, nether yet her adulte-
 rous children frome greate affliction,
 and frome the ſworde of Goddes ven-
 geance, whiche ſhall ſhortlie apprehend
 ſuche workes of iniquitie. The admoni-
 tion I differre to the end.

Here might I bring in the oppreſſion
 and iniuſtice, which is committed againſt
 realmes and nations, whiche ſome times
 liued free, and now are brought in bon-
 dage of forein nations, by the reaſon of
 this monſtriferous authoritie and em-
 pire of women. But that I delay till bet-
 ter oportunitie. And now I think it ex-
 pedient to answer ſuch obiections, as
 carnal and worldlie men, yea men igno-
 rant of God, uſe to make for mainten-
 ance of this tyrannie (authoritie it is not
 worthie to be called) and moſt vniuſte
 empire of woman.

Fiſt they do obiect the examples of *Iudic. 4.*
 Debora, and of Hulda the prophetesse, *Para. 34.*

A G A I N S T T H E R E G I -

*The defen
ses of the
aduersa-
ries.*

of whom the one iudged Israel, and the other, by all apparance, did teache and exhorte.

Num. 27

Secondarily they do obiect the lawe made by Moses for the doughters of zalphead. Thirddie the consent of the estates of such realmes as haue approued the empire and regimēt of women. And last the long custome, which hath receiued the regiment of women. Their valliāt actes and prosperitie, together with some papistical lawes, which haue confirmed the same.

*Answer
to the first
obiection.*

To the first, I answer, that particular examples do establishe no cōmon lawe. The causes were knowen to God alon, why he toke the spirite of wisdome and force frome all men of those ages, and did so mightely assist womē against nature, ād against his ordinarie course: that the one he made a deliuerer to his afflicted people Israel: and to the other he gaue not onlie perseuerance in the true religion, when the moste parte of men had declined frome the same, but also to her he gaue the spirit of prophecie

cie, to assure king Iofias of the things which were to come. With these women, I say, did God worke potētlie, and miraculouſlie, yea to thē he gaue moſte ſingular grace and priuiledge. But who hath commanded, that a publike, yea a tyrannicall and moſte wicked lawe be eſtabliſhed vpon theſe examples? The men that object the ſame, are not altogether ignorant, that examples haue no ſtrength, when the queſtion is of lawe. As if I ſhuld aſke, what mariage is lauffull? and it ſhulde be answered that lauffull it is to man, not onelie to haue manie wiues at ones, but alſo it is lauffull to marie two ſiſters, and to enioye them both liuing at ones, becauſe that Dauid, Iacob, and Salomon, ſeruantes of God did the ſame. I truſt that no man wold iuſtifie the vanitie of this reaſon. Or if the queſtion were demanded, if a Chriſtian, with good cōſcience may defraude, ſteale or decciue: and answer were made that ſo he might by the exāple of the Iſraelites, who at Goddes cōmandement, deceiued the Egyptians,

*Examples
againſt
lawe haue
no ſtrength
when the
queſtion
is of lawe.*

• A G A I N S T T H E R E G I -

and spoiled them of their garmentes,
golde and syluer. I thinke likewise this
reason shuld be mocked. And what grea-
ter force, I pray you, hath the former ar-
gument? Debora did rule in Israel, and
Hulda spoke prophecie in Iuda: *Ergo* it
is lafull for women to reigne aboue
realmes and nations, or to teache in
the presence of men. The consequent is
vaine and of none effect. For of exāples,
as is before declared, we may establishe
no lawe, but we are alwayes bounde to
the lawe writen, and to the commande-
mēt expressed in the same. And the lawe
writen and pronounced by God, for-
biddeth no lesse that any womā reigne
ouer mā, then it forbiddeth mā to take
pluralitie of wiues, to mary two sisters
liuing at ons, to steale, to robbe, to mur-
ther or to lie. If any of these hath bene
transgressed, and yet God hath not im-
puted the same: it maketh not the like
fact or dede lawfull vnto vs. For God
being free, may for suche causes as be
approved by his inscrutable wisdomē,
dispense with the rigor of his lawe, and
may

NOTE.

may vse his creatures at his pleasure. But the same power is not permitted to man, whom he hath made subiect to his lawe, and not to the exâples of fathers. And this I thinke sufficient to the reasonable and moderate spirites. But to repressse the raging of womâs madnes, I will descend somewhat deeper in to the mater, and not feare to affirme: that as we find a contrarie spirit in all these moste wicked women, that this day be exalted in to this tyrannouse authoritie, to the spirite that was in those godly matrons: so I feare not, I say, to affirme, that their condition is vnlike, and that their end shalbe diuers. In those

matrones we finde that the spirit of mercie, truthe, iustice and of humilitie did reigne. Vnder them we finde that God did shewe mercie to his people; deliuering them frome the tyrannie of strangers, and from the venom of idolatrie by the handes and counsel of those women: but in these of our ages, we finde crueltie, falshed, pride, couetousnes, deceit, and oppression. In them we also

Antithesis betwixt the former matrones, and our Iesabelles.

A G A I N S T T H E R E G I -

finde the spirit of Iefabel, and Athalia,
vnder them we finde the simple people
oppressed, the true religion extinguish-
ed, and the blood of Christes membres
most cruellie shed. And finallie by their
practises and deceit, we finde auncient
realmes and nations geuen and betra-
yed in to the handes of strangiers, the
titles and liberties of them taken frome
the iuste possessors. Which one thinge
is an euident testimonie, howe vnlike
our mischeuous Maryes be vnto Debo-
ra, vnder whome were strangiers chased
owt of Israel, God so raising her vp to
be a mother and deliuerer to his oppres-
sed people. But (alas) he hath raised vp
these Iefabelles to be the vttermoste of

N O T E. his plagues, the whiche mans vnthank-
fulnes hath lōg deserued. But his secret
and most iust iudgemēt, shal nether ex-
cuse them, nether their maintainers, be-
cause their counsels be diuers. But to
prosecute my purpose, let such as list to
defend these monstres in their tyrānie,
proue first, that their souereine maistres
ses be like to Debora in godlines and
pitie:

pitie: and secundarilie, that the same
 successe doth folowe their tyrannie,
 which did folowe the extraordinarie
 regimēt of that godlie matrone. Which
 thing althogh they were able to do (as
 they neuer shalbe, let them blowe til
 they brust) yet shall her example profet
 them nothing at all. For they are neuer
 able to proue that ether Debora, or a-
 ny other godlie woman (hauing the cō-
 mendation of the holie ghoste within
 the scriptures) hath vsurped authoritie
 aboue any realme or nation, by reason
 of their birth and blood. Nether yet did
 they claime it by right or inheritance:
 but God by his singular priuiledge, fa-
 uor, and grace, exempted Debora from
 the common malediction geuen to wo-
 men in that behalfe: and against nature
 he made her prudent in counsel, strong
 in courage, happie in regiment, and a
 blessed mother and deliuerer to his peo-
 ple. The whiche he did partlie to ad-
 uance and notifie the power of his
 maiestie aswell to his ennemies, as to
 his owne people: in that that he decla-

NOTE.

No god-
 lie womā
 did euer
 claime au-
 thoritie o-
 uer man
 by reason
 of her
 birth and
 blood.

why God
 sometimes
 worketh
 by extra-
 ordinarie
 means.

AGAINST THE REGI-

red himself able to geue saluation and deliuerāce, by meanes of the moſte weak veſſelles: and partlie he did it to confound and aſhame all man of that age, becauſe they had for the moſte part declined frome his true obedience. And therefore was the ſpirit of courage, regiment, and boldnes taken frome them for a time to their confuſion and further humiliation. But what maketh this for Mary and her matche Philippe? One thing I wold aſke of ſuche as depend vpon the exāple of Debora, whether ſhe was widowe or wife, when ſhe iudged Iſrael, and when that God gaue that notable victorie to his people vnder her? If they answer ſhe was widowe, I wold lay againſt them the teſtimonie of the holie ghhoſt, witneſſinge that ſhe was wife to Lapidoth. And if they will ſhift, and alledge, that ſo ſhe might be called, notwithstanding that her husband was dead, I vrge them further, that they are not able to proue it to be any common phraſe and maner of ſpeache in the ſcriptures, that a womā ſhall
be

Judic. 4.

be called the wife of a dead man, except that there be some note added, wherbie it may be known, that her husband is departed, as is witnessed of *Anna*. But in this place of the iudges, there is no note added, that her husband shuld be dead, but rather the expressed contrarie. For the text saith: In that time a woman named Debora a prophetesse, wife to Lapidoth iudged Israel. The holie ghost plainlie speaketh, that what time she iudged Israel, she was wife to Lapidoth. If she was wife, and if she ruled all alone in Israel, then I aske why did she not preferre her husband to that honor to be capitain, and to be leader to the host of the Lord. If any thinke that it was her husbände, the text proueth the contrarie. For it affirmeth that Barak, of the tribe of Nephthalie was appointed to that office. If Barak had bene her husband: to what purpose shuld the holie ghost so diligentlie haue noted the tribe, and an other name then was before expressed? Yea to what purpose shuld it be noted, that she send and called him? wherof I doubt

Luc. 2.

Iudic. 4.

NOTE.

A G A I N S T T H E R E G I -

not, but that euerie reasonable man doth consider that this Barak was not her husband, and therof likewise it is euident, that her iudgement or gouernement in Israel was no such vsurped power, as our quenes vniustlie possesse this day, but that it was the spirit of prophecie, which rested vpon her, what time the multitude of the people had wrought wickedlie in the eyes of the Lord: by the whiche spirit, she did rebuke the idolatrie and iniquitie of the people, exhort them to repentance, and in the end, did bring them this comfort, that God shuld deliuer them from the bondage and thraldom of their enemies. And this she might do, notwithstanding that an other did occupie the place of the supreme magistrat, (if any was in those dayes in Israel) for so I finde did Hulda the wife of Sallum in the dayes of Iosias king of Iuda speake prophecie and comfort the king: and yet he resigned to her nether the sceptre, nor the sword. That this our interpretation, how that Debora did iudge in *Israel* is the

NOTE.

2. Reg.

22.

is the true meaning of the holie ghost, the pondering and weying of the historie shall manifestlie proue. When she sendeth for Barak, I pray you, in whose name geueth she him his charge? Doth she speake to him as kinges and princes vse to speake to their subiectes in suche cases? No, but she speaketh, as she that had a speciall reuelation frome God, whiche nether was knowne to Barak nor to the people, saying: hath not the Lord God of Israel cōmanded the? This is her preface, by the whiche she wold stirre vp the dull senses of Barak, and of the people, willing to perswade vnto them, that the time was comen, when God wold shewe him selfe their protector and deliuerer, in which preface she vsurpeth to her selfe, nether power nor authoritie. For she saith not, I being thy princes, thy maistresse, thy souereine ladie and quene, commande the vpon thine allegiance, and vnder pain of treason to go, and gather an armie. No, she spoileth her self of all power to commande, attributing that au-

*Dobora
commanded not as
princes v-
se to com-
mande.*

AGAINST THE REGI-
thoritie to God, of whom she had her
reuelation and certitude to apoint Ba-
rak capitain, whiche after appeareth
more plainlie. For when she had decla-
red to him the hole counfel of God, a-
pointing vnto him aswell the nombre
of his souldiors, as the tribes, owt of
which they shuld be gathered: and whē
she had apointed the place of the batel,
(whiche she coulde not haue done, but
by especiall reuelation of God) and
had assured him of victorie in the name
of God, and yet that he fainted and o-
penlie refused, to entre in to that iour-
ney except that the prophetesse wold ac-
companie him, she did vse against him
no external power, she did not threaten
him with rebellion and death, but for
assurance of his faint hart and weake cō-
science, being content to go with him,
she pronounceth, that the glorie shulde
not be his in that iourney, but that the
Lord shuld sell Sisera in to the hand of
a woman. Such as haue more pleasure in
light then in darknes, may clearlie per-
ceiue, that Debora did vsurpe no such
power

power nor authoritie, as our quenes do this day claime. But that she was indued with the spirit of wisdome, of knowledge, and of the true feare of God: and by the same she iudged the factes of the rest of the people. She rebuked their defection and idolatry, yea and also did redresse to her power, the iniuries, that were done by man to man. But all this, I say, she did by the spirituall sword, that is, by the worde of God, and not by any temporall regimēt or authoritie, whiche she did vsurpe ouer Israel. In which, I suppose, at that time there was no lafull magistrate, by the reason of their greate affliction. For so witnesseth the historie, saying: And Ehud being dead, the Lorde sold Israel in to the hand of Iabin king of Canaan. And he by Sisera his capitain afflicted Israel greatlie the space of twentie yeares. And Debora her self, in her song of thanks geuing, confesseth that before she did arise mother in Israel, and in the dayes of Iael, there was nothing but confusion and trouble. If

AGAINST THE REGI-

any sticke to the terme, alledging that the holie ghost saith, that she iudged Israel: let them vnderstand, that nether doth the Ebrue word, nether yet the Latin, alwayes signifie ciuile iudgement, or the execution of the tēporall sword, but moſte commonlie is taken in the ſenſe, whiche we haue before expreſſed. For of Chriſt it is ſaid: he ſhal iudge many natiōs. And that he ſhall pronounce iudgement to the gentiles. And yet it is euident, that he was no miniſter of the temporal ſword. God commandeth Ieruſalem and Iuda to iudge betwixt him and his vineyarde, and yet he apointed not them all to be ciuil magiſtrates. To Ezechiel it is ſaid: ſhalt thou not iudge them ſonne of man? and after: thou ſonne of man, ſhalt thou not iudge? ſhalt thou not iudge, I ſay, the citie of blood? and alſo: behold, I ſhall iudge betwixt beaſt ād beaſt. And ſuch places in great nombre, are to be founde throughout the hole ſcriptures, ād yet I truſt no mā wilbe ſo fooliſh, as to thinke that any of the Prophetes were apointed by God
to be

To iudge
is not al-
way vn-
derſtand
of the ci-
uil regi-
ment.

Iſaie 2.

Iſaie 42.

Mich. 4.

Iſaie 5.

Ezech. 20

Ezech. 22

Ezech. 34

to be politike iudges, or to punish the
 finnes of man, by corporal punishmēt.
 No the maner of their iudgement is ex-
 pressed in these wordes: Declare to *Ezech. 22*
 them all their abominations, and thou
 shalt say to them: Thus saith the Lorde
 God: a citie shedding blood in the
 midst of her, that her time may appro-
 che and which hath made idoles against
 her selfe, that she might be polluted.
 Thou hast transgressed in the blood
 which thou hast shed, and thou art pollu-
 ted in the idoles, which thou hast made.
 Thus, I say, do the prophetes of God
 iudge, pronouncing the sentēce of God
 against malefactors. And so I doubt not
 but Debora iudged, what time Israel
 had declined from God: rebuking their
 defection, and exhorting them to repen-
 tance, without vsurpation of any ciuill
 authoritie. And if the people gaue vnto
 her for a time any reuerence or honour,
 as her godlines and happie counsel did
 well deserue, yet was it no such empire, *NOTE.*
 as our mōstres claime. For which of her
 sonnes or nereft kinsmen left she ruler

AGAINST THE REGI-
and iudge in Israel after her. The holie
ghost expresseth no such thing. Wherof
it is euident, that by her example God
offreth no occasion to establish any re-
giment of women aboue men, realmes,
and nations.

*An an-
swer to
the second
obiection.*

But now to the second obiection.
In whiche women require (as to them
appeareth) nothing but equitie and iu-
stice. Whilest they ad their patrones for
them, require dominion and empire a-
boue men. For this is their question: Is
it not laufull, that womē haue their right
and inheritance, like as the doughters
of Zalthead were commanded by the
mouth of Moses to haue their portion
of grounde in their tribe?

*what wo-
man wold
not glad-
ly heare.*

I answer, it is not onlie laufull that
women possesse their inheritance, but I
affirme also that iustice and equitie re-
quire, that so they do. But therewith I
adde that whiche gladlie they list not
vnderstand: that to beare rule or autho-
ritie ouer man, can neuer be right nor
inheritance to woman. For that can ne-
uer be iust inheritance to any person,
whiche

whiche God by his word hath plainlie denied vnto them: but to all womē hath God denied authoritie aboue man, as moſte manifeſt lie is before declared: Therfore to her it can neuer be inheritance. And thus muſt the aduocates of our ladies prouide ſome better example and ſtronger argument. For the lawe made in fauor of the daughters of Zalphead, will ſerue them nothing. And aſſuredlie greate wonder it is, that in ſo greate light of Goddes trueth, men liſt to grope and wander in darknes. For let them ſpeak of conſcience: if the petition of any of theſe fore named women was to reigne ouer any one tribe, yea or yet ouer any one man within Iſrael. Plain it is, they did not, but onelie required, that they might haue a portion of ground amonge the mē of their tribe, leſt, that the name of their father ſhould be aboliſhed. And this was graunted vnto them without reſpect had to any ciuil regiment. And what maketh this, I pray you, for the eſtabliſhing of this moſtruous empire of womē? The que-

the daughters of Zalphead deſired to reigne ouer no mā in Iſrael.

AGAINST THE REGI-

women
may suc-
cede to in-
heritance
but not to
office.

tion is not: if women may not succede to possession, substance, patrimonie or inheritance, such as fathers may leaue to their children, for that I willingly grant: But the question is: if women may succede to their fathers in offices, and chieflie to that office, the executor wherof doth occupie the place ad thron of God. And that I absolutelie denie: and feare not to say, that to place a woman in authoritie aboue a realme, is to pollute and pphane the royall seate, the throne of iustice, which ought to be the throne of God: and that to mainteine them in the same, is nothing els, but continuallie to rebell against God.

Num. 36

One thing there is yet to be noted and obserued in the lawe made concerning the inheritance of the daughters of Zalthead, to wit, that it was forbidden vnto them to marie without their owne tribe, lest that such portion as fell to their lotte, shuld be transferred frome one tribe to an other, and so shuld the tribe of Manasses be defrauded and spoiled of their iust inheritace

by

by their occasiō. For auoiding of which it was commanded by Moses, that they shuld marie in the familie or housholde of the tribe and kindred of their father. Wonder it is that the aduocates and patrones of the right of our ladies did not consider and ponder this lawe before that they counseled the blinde princes and vnworthie nobles of their countries, to betray the liberties therof in to the handes of strangers. England for satiffying of the inordinat appetites of that cruell monstre Marie (vnworthie by reason of her bloodie tyrānie, of the name of a woman) betrayed (alas) to the proude spaniarde: and Scotland by the rashe madnes of foolish gouerners, and by the practises of a craftie dame resigned likewise, vnder title of mariage in to the power of Frāce. Doth such trāslation of realmes and natiōs please the iustice of God, or is the possessiō by such means obtained, lauful in his sight? Assured I am that it is not. No other wise, I say, then is that possessiō, wherunto theues, murtherers, tyrannes and op-

Our patrones for women do not marke this caution.

Realmes gotten by practises are no iust possession.

A G A I N S T T H E R E G I -

pressors do attein by theft, murther, tyrannie, violence, deceit, and oppression, whiche God of his secrete (but yet most iust) iudgement doth often permit for punishment, as wel of the sufferers, as of the violent oppressors, but doth neuer approue the same as lafull and godlie. For if he wold not permit that the inheritance of the children of Israel shuld passe frome one tribe to an other by the

NOTE. marriage of any doughter, notwithstanding that they were all one people, all spake one tonge, all were descended of one father, and all did professe one God, and one religion: If yet, I say, God wold not suffer that the comoditie and vsuall frute, which might be gathered of the portion of ground limited and assigned to one tribe shulde passe to an other: Will he suffer that the liberties, lawes, commodities and frutes of hole realmes and natiōs, be geuen in to the power and distributiō of others, by the reason of marriage, and in the powers of suche, as besides, that they be of a strange tonge, of strange maners and lawes?

lawes, they are also ignorant of God, ennemies to his truth, deniers of Christ Iesus, persecutors of his true membres, and haters of all vertue? As the odious nation of spaniardes doth manifestlie declare: who for very despit, which they do beare against Christe Iesus, whome their forefathers did crucifie (for Iewes they are, as histories do witnesse, and they them selues confesse) do this day make plaine warre against all true professors of his holie gospell. And howe blindlie and outragiously the frenche king, and his pestilent prelates do fight against the veritie of God, the flaming fiers, which lick vp the innocent blood of Christes membres, do witnesse, and by his cruel edictes is notified and proclaimed. And yet to these two cruell tyrannes (to France, and Spain I meane) is the right and possession of England, and Scotland apointed. But iust or lawfull shall that possession neuer be, till God do chaunge the statute of his former lawe: whiche he will not do for the pleasure of mā. For he hath not created the earth to satisfie the ambitio of two

The spaniardes are Iewes and they bragge that Marie of Englad is o the roote f of Iesse.

Note the law which he hath proclaimed in France against such as he termeth Lutheriās

A G A I N S T T H E R E G I -

Act. 17. or three tyrannes, but for the vniuersall seed of Adam: and hath apointed ad defined the boundes of their habitation to diuerse natiōs, assigning diuers countries as he him selfe confesseth, speaking to Israel in these wordes: You shal passe by the boundes and limites of your brethren the sonnes of Esau, who dwell in mount Seir. They shall feare you. But take diligent hede, that ye shewe not your selues cruell against them. For I will geue you no part of their land. No not the bredth of a foote. For mount Seir I haue geuen to Esau to be possessed. And the same he doth witnesse of the sōnes of Lot, to whom he had geue Arre to be possessed. And Moses plainlie affirmeth, that when the almightie did distribute, and diuide possessions to the gentiles, and when he did disperse, and scatter the sonnes of men, that then he did apoint the limites and boundes of peoples, for the number of the sonnes

Deuter. 2.

Deut. 32.

NOTE. of Israel. Wherof it is plain, that God hath not exposed the earth in pray to tyrānes, making all thing lafull, which by violence and murther they may possesse,

fesse, but that he hath apointed to euery
seuerall nation, a seuerall possession,
willing them to stand content (as nature
did teache an ethnike to affirme) with
that portion, whiche by lotte and iust
meanes they had inioyed. For what
causes God permitteth this his distribu-
tion to be troubled, and the realmes of
auncient nations to be possessed of stra-
ngiers, I delay at this time to intreate.
Onelie this I haue recited to geue the
worlde to vnderstand, that the reigne,
empire, and authoritie of women, hath
no ground within Goddes scriptures.
Yea that realmes or prouinces posses-
sed by their mariage, is nothing but vn-
iust conquest. For so litle doth the lawe
made for the daughters of Zalthead
helpe the cause of your quenes, that vt-
terlie it fighteth against them, both dā-
ning their authoritie and fact. But now
to the thirde obiection.

*Cicero of-
fic. lib. 1.*

*Realmes
gotten by
mariage,
is vniust
conquest.*

The consent, say they, of realmes and
lawes pronounced and admitted in this
behalfe, long consuetude and custome,
together with the felicitie of some wo-

*Answer
to the
third ob-
iection.*

A G A I N S T T H E R E G I -
men in their empires haue established
their authoritie. To whome, I answer,
that nether may the tyrānie of princes,
nether the foolishnes of people, nether
wicked lawes made against God, ne-
ther yet the felicitie that in this earthe
may herof insue, make that thing lau-
full, whiche he by his word hath mani-
festlie condemned. For if the approba-
tion of princes and people, lawes made
by men, or the consent of realmes, may
establishe any thing against God and
his word, then shuld idolatrie be prefer-
red to the true religion. For mo realmes
and nations, mo lawes and decrees pu-
blished by Emperours with cōmon con-
sent of their counsels, haue established
the one, then haue approued the other.
And yet I thinke that no man of sounde
iudgemēt, will therfore iustifie and de-
fend idolatrie. No more ought any man
to mainteine this odious empire of wo-
men, althogh that it were approued of
all mē by their lawes. For the same God
that in plain wordes forbiddeth idola-
trie, doth also forbidde the authoritie
of women ouer man. As the wordes of
saint

saint Paule before rehearsed do plainly teach vs. And therfore whether women be deposed from that vniust authoritie (haue they neuer vsurped it so long) or if all such honor be denied vnto them, I feare not to affirme that they are neither defrauded of right, nor inheritance. For to women can that honor neuer be due nor lafull (muche lesse inheritance) whiche God hath so manifestlie denied vnto them.

women
may and
ought to be
deposed
from au-
thoritie.

I am not ignorant that the subtill wittes of carnall men (which can neuer be broght vnder the obediēce of Goddes simple preceptes to maintein this monstrous empire) haue yet two vaine shiftes. First they alledge, that albeit women may not absolutelie reigne by the selues, because they may nether sit in iudgement, nether pronounce sentence, nether execute any publike office: yet may they do all such thinges by their lieutenantes, deputies and iudges substitute. Secondarilie, say they, a womā borne to rule ouer any realme, may chose her a husband, and to him she may trāsfer and geue her authoritie and right. To both I an-

the fourth
obiection.

AGAINST THE REGI-

swer in fewe wordes: First that frome a corrupt and venomed fountein can spring no holosome water: Secondarilie that no person hath power to geue the thing, which doth not iustlie appertein to them selues: But the authoritie of a womā is a corrupted fountein,ād therefore from her can neuer spring any laufull officer. She is not borne to rule ouer men: and therefore she can apointe none by her gift, nor by her power (which she hath not) to the place of a laufull magistrat. And therefore who soeuer receiueth of a womā, office or authoritie, are adulterous and bastard officers before God. This may appeare straunge at the first affirmation, but if we will be as indifferēt ād equall in the cause of God, as that we can be in the cause of man, the reason shall sodeinlie appeare. The case suposed, that a tyrāne by cōspiracie vsurped the royall feat ād dignitie of a king,ād in the same did so establish him selfe, that he apointed officers, and did what him list for a time, and in this meane time, the natieue king made streit inhibition to all his subiectes, that none shuld adhere to this traitor, nether yet re

*womā can
make no
laufull of-
ficer.*

*Let En-
glād and
Scotland
take hede.*

ceive any dignitie of him, yet neuer the
 lesse they wold honor the same traitor
 as king, and become his officers in all af-
 faires of the realme. If after, the native
 prince did recouer his iust honor ad pos-
 sessiō, shuld he repute or esteeme any mā
 of the traitors apointemēt for a lafull
 magistrate? or for his frende and true
 subiect? or shuld he not rather with one
 sentēce condēne the head with the mem-
 bres? And if so he shuld do, who were a-
 ble to accuse him of rigor? much lesse to
 condemne his sentēce of iniustice. And
 dare we denie the same power to God
 in the like case? For that womā reigneth
 aboue mā, she hath obtained it by treasō
 and cōspiracie cōmitted against God.
 Howe can it be then, that she being cri-
 minall ad guiltie of treason against God
 cōmitted, can apointe any officer plea-
 sing in his sight? It is a thing impossible.
 Wherefore let men that receiue of wo-
 men authoritie, honor or office, be most
 assuredly perswaded, that in so maintei-
 ning that vsurped power, they declare
 them selues ennemies to God. If any
 thinke, that because the realme and

woman
 in autho-
 ritie is re-
 bel a-
 gainst
 God.

AGAINST THE REGI-
estates therof, haue geuen their consen-
tes to a woman, and haue established
her, and her authoritie: that therefore it
is lafull and acceptable before God:
let the same men remembre what I haue
said before, to wit, that God can not ap-
proue the doing nor consent of any mul-
titude, cōcluding any thing against his
worde and ordinance, and therefore they
must haue a more assured defēse against
the wrath of God, then the approba-
tion and cōsent of a blinded multitude,
or elles they shall not be able to stand in
the presence of the consuming fier: that
is, they must acknowledge that the re-
giment of a woman is a thing most o-
dious in the presēce of God. They must
refuse to be her officers, because she is a
traitoreffe and rehell against God. And
finallie they must studie to repress her
inordinate pride and tyrannie to the
vttermost of their power. The same is
the dutie of the nobilitie and estates,
by whose blindnes a woman is promo-
ted. First in so farre, as they haue moſte
haynouſlie offended against God, pla-
cing in authoritie ſuche as God by his
worde

*what the
nobilitie
ought to do
in this be-
half.*

worde hath remoued frome the same,
 vnfeinedly they ought to call for mercie,
 and being admonished of their error
 and damnable fact, in signe and token
 of true repentance, with common con-
 sent they ought to retreate that, which
 vnaduisedlie and by ignorāce they haue
 pronounced, and ought without further
 delay to remoue from authority all such
 persones, as by vsurpation, violence, or
 tyrannie, do possesse the same. For so
 did Israel and Iuda after they had re-
 uolted from Dauid, and Iuda alone in
 the dayes of Athalia. For after that she
 by murthering her sonnes children, had
 obtained the empire ouer the land, and
 had most vnhappelic reigned in Iuda
 six years, Ichoiada the high priest called
 together the capitaines and chief rulers
 of the people, and shewing to them the
 kinges sone Ioas, did binde them by an
 othe to depose that wicked womā, and
 to promote the king to his royall seat,
 whiche they faithfullie did, killinge at
 his cōmandement not onlie that cruell
 and mischeuous womā, but also the peo-
 ple did destroie the tēple of Baal, break

2. Reg. 11

Marke
 this fact,
 for it agre
 eth with
 Goddes
 lawe pro-
 nounced.

AGAINST THE REGI-

his altars and images, and kill Mathan Baales high priest before his altars. The same is the dutie aswell of the estates, as of the people that hath bene blinded. First they ought to remoue frome honor and authoritie, that monstre in nature (so call I a woman cled in the habit of man, yea a woman against nature reigning aboue man). Secondarilye if any presume to defende that impietie, they ought not to feare, first to pronounce, and then after to execute against the the sentence of deathe. If any man be affraid to violat the oth of obediēce, which they haue made to suche mostres, let them be most assuredly perswaded, that as the beginning of their othes, proceeding from ignorance was sinne, so is the obstinate purpose to kepe the same, nothinge but plaine rebellio against God. But of this mater in the second blast, God willing, we shall speake more at large.

And now to put an end to the first blast, seing that by the ordre of nature, by the malediction and curse pronounced against woman, by the mouth of S. Paule the interpreter of Goddes senten

ce, by the example of that common welth, in whiche God by his word planned ordre and policie, and finallie by the iudgement of the most godlie writers, God hath deiectioned woman frome rule, dominion, empire, and authoritie aboue man. Moreouer, seing that nether the example of Debora, nether the lawe made for the daughters of Zalthead, nether yet the foolishhe consent of an ignorant multitude, be able to iustifie that whiche God so plainlie hath codemned: let all men take hede what quarell and cause frome hence furthe they do defend. If God raise vp any noble harte to vendicate the libertie of his countrie, and to suppress the monstrous empire of women, let all suche as shal presume to defend them in the same, moste certeinlie knowe, that in so doing, they list their had against God, and that one day they shall finde his power to fight against their foolishnes. Let not the faithfull, godlie, and valiant hartes of Christes fouldiours be vtterlie discouraged, nether yet let the tyrannes reioise, albeit

An admonition.

A G A I N S T T H E R E G I -

for a time they triumphe against such as studie to repressse their tyrannie, and to remoue them from vniust authoritie. For the causes alone, why he suffereth the souldiours to fail in batel, whome neuerthelesse he commandeth to fight as somtimes did Israel fighting against Benjamin. The cause of the Israelites was most iust: for it was to punishe that horrible abominatiō of those sonnes of Belial, abusing the leuites wife, whome the Beniamites did defēd. And they had Goddes precept to assure them of well doing. For he did not onelie commāde them to fight, but also apointed Iuda to be their leader and capitain, ād yet fell they twise in plain batel against those most wicked adulterers.

*why God
pmitteeth
somtimes
his owne
souldiours
to fall in
batel.*

The secreet cause of this, I say, is knowē to God alone. But by his euident scriptu res we may assuredly gather, that by such means doth his wisdome sōtimes, beat downe the pride of the flesh (for the Israelites at the firste trusted in their multitude, power ād strēgth, and somtimes by such ouerthrowes, he will punish the offenses of his owne childrē, and bring them

them to the vnfeined knowledge of the same, before he will geue them victorie against the manifest cōtēners, whom he hath apointed neuerthelesse to vttermost perdition: as the end of that batel did witnesse. For althogh with greate murder the children of Israel did twise fall before the Béiamites, yet after they had wept before the Lorde, after they had fasted ād made sacrifice in signe of their vnfeined repentance, they so preuailed against that proude tribe of Benjamin, that after 25. thousande strong men of warre were killed in batel, they destroyed man, womā, childe and beaste, as well in the fieldes, as in the cities, whiche all were burned with fier, so that onelie of that hole tribe remained six hundreth men, who fled to the wildernes, where they remained foure monethes, and so were saued. The same God, who did execute this greuous punishmēt, euē by the hādes of those, whom he suffred twise to be ouercomen in batel, doth this day retein his power ād iustice. Cursed Iesabel of Englād, with the pestilent ād detestable generatiō of papistes, make no litle

Iudic. 20

NOTE.

AGAINST THE REGI-
bragge and boast, that they haue triumphed not only against Wyet, but also against all such as haue entreprised any thing against the or their proceedinges. But let her and them consider, that yet they haue not preuailed against god, his throne is more high, then that the length of their hornes be able to reache. And let them further consider, that in the beginning of this their bloodie reigne, the hartest of their iniquitie was not comen to full maturitie and ripenes. No, it was so greene, so secret I meane, so couered, and so hid with hypocrisie, that some men (euen the seruantes of God) thoght it not impossible, but that wolues might be chaged in to lābes, and also that the vipere might remoue her natural venom. But God, who doth reuele in his time apointed the secretes of hartes, and that will haue his iudgemētes iustified euen by the verie wicked, hath now geuen open testimonie of her and their beastlie crueltie. For man and womā, learned and vnlearned, nobles and men of baser sorte, aged fathers and tendre damiselles, and finailie the bones of the
dead,

dead, as well womē as mē haue tasted of their tyrānie, so that now not onlie the blood of father Latimer, of the milde man of God the bishop of Cātorburie, of learned and discrete Ridley, of innocent ladie Iane dudley, and many godly and worthie preachers, that can not be forgotten, such as fier hath cōsumed, ād the sworde of tyrannie moste vniustlie hath shed, doth call for vēgeance in the eares of the Lord God of hostes: but also the sobbes and teares of the poore oppressed, the groninges of the anges, the watch men of the Lord, yea and euerie earthlie creature abused by their tyrannie do continuallie crie and call for the hastie execution of the same. I feare not to say, that the day of vengeance, whiche shall apprehend that horrible monstre Iesabel of England, and suche as maintein her monstrous crueltie, is alredie apointed in the counsel of the Eternall: and I verelie beleue that it is so nigh, that she shall not reigne so long in tyrannie, as hitherto she hath done, when God shall declare him selfe to be her ennemie, when

A G A I N S T T H E R E G I -

*The autho-
ritie of all
women, is
a wall wi-
thout fou-
dation.*

he shall poure furth cōtempt vpon her,
according to her crueltie,ād shal kindle
the hartes of such, as sōtimes did fauor
her with deadly hatred against her, that
they may execute his iudgementes. And
therfore let such as assist her, take hede
what they do. For assuredlie her empire
ād reigne is a wall without foundatiō: I
meane the same of the authoritie of all
womē. It hath bene vnderpropped this
blind time that is past, with the foolish-
nes of people,ād with the wicked lawes
of ignorāt ād tyrānous princes. But the
fier of Goddes worde is alredie laide to
those rottē proppes (I include the Popes
lawe with the rest) and presentlie they
burn, albeit we espie not the flame: whē
they are cōsumed, (as shorthie they will
be, for stuble ād drie timbre can not lōg
indure the fier) that rottē wall, the vsur-
ped ād vniust empire of womē, shall fall
by it self in despit of all man, to the de-
struction of so manie, as shall labor to
vphold it. And therfore let all man be
aduertised, for the trumpet hath ones
blowen.

Praise God ye that feare him.

